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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

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VOLUME XX

JANUARY, 1959

NUMBER 1

IN THIS ISSUE: Our Polemics — A Jesuit Appraises the High Church Movement and the Ecumenical Movement — The Return to Rome — A Prayer for the Removal of Schism.

● Our Polemics

With this issue the *Confessional Lutheran* begins the Twentieth Volume of its publication.

The *Confessional Lutheran* is devoted to polemics, even special polemics. For this we offer no apology whatsoever. "Polemics," meaning warfare, is a good Scriptural word. Through Jude, the Servant of Jesus Christ, the Lord tells us (v. 3): "Beloved, when I gave

all diligence to write unto you of the common salvation, it was needful to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." St. Paul, who exhorted Timothy to conduct himself as "a good soldier of Jesus Christ" and to "war a good warfare," (I Tim. 3, 2; 1, 18) found the greatest satisfaction in being able by the grace of God himself to say at the close of his earthly career: "I have fought a good fight." (II Tim. 4, 7.)

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
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Church, or for the Missouri Synod, or, worse still, only for
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the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

With the Church Militant we sing:
*Am I a soldier of the Cross,
A follower of the Lamb,
And shall I fear to own His cause
Or blush to speak His Name?*

*Must I be carried to the skies
On flowery beds of ease
While others fought to win the prize
And sailed through bloody seas?*

*Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace
To help me on to God?*

We aver, and we pray, and we vow:

*Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.*

Shall we only aver, pray, vow this? Or shall
we solidly implement our prayer and con-
fession by what we say and do?

In the classic Christian Call to Arms (Eph.
6, 10-20) we are exhorted to put on the *whole*
armor of God, — not only the sandals of the
Gospel of peace which make for Christian
preparedness, and the sustaining hope of the
helmet of our final salvation; but also the
girdle of truthfulness, the breastplate of a
righteous life, and the trusty shield of a live-
ly trust in God; and, above all, the spiritual
Sword of the Word, that great offensive
weapon whereby we are enabled to strike
down every opposition that exalts itself
against God and the camp of His saints.

About the time of the beginning of the
current Presidency of our church a "cold
war" akin to that which is raging about us
in the world generally in this socialistic "one-
world" age, began to rage also in the Church,
where it is centered in the controversy con-
cerning the doctrine of Church-Fellowship.
Not only Lutheran Churches in general, but
also our own Missouri Synod has been most
vitaly affected by this "ecumenical" move-
ment. Once known as The *Evangelical* Lu-
theran Synod of Missouri, Ohio, and Other
States, our church has lost its evangelical
earmark and birthright not only in its name,
but also in its *official practice*, although it
still remains on paper, in its constitution and
public confessions like the Brief Statement
of its Doctrinal Position. For it is unevan-
gelical to tolerate the least error; and public
error of all kinds, in "non-fundamental" as
well as in fundamental doctrines, is being of-
ficially tolerated and even defended. Mean-

while, our official organs are lending themselves to this new Missourianism. The *Lutheran Witness*, official publication for the laity, led the way. In 1936 that periodical was "streamlined" in keeping with the times. The first thing by which its "streamlining" was noticeable was the disappearance from its front-page masthead of the following watchwords: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My Voice. John 18, 37." "Come out from among them and be ye separate, saith the Lord. II Cor. 6, 17." "It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine; BUT HERE IS GOD'S COMMAND instructing everyone to beware of joining hands with those who teach error. *Book of Concord*." Not only did the confessional principle enunciated in the watchwords disappear from the masthead of the *Lutheran Witness*, but a spirit foreign and contrary to it began to pervade that publication, itself once born out of controversy during the great dispute over the doctrine of Predestination or Election which failed to shake the Missouri Synod in the Eighties of the last century. "If the trumpet gives an uncertain sound, who shall prepare himself to battle?" (I Cor. 13, 8.)

It was considerations such as these that called forth the *Confessional Lutheran* in 1940. Today there is more reason than ever for publication of such a journal as ours. A correspondent, wife of one of our pastors in Michigan, has recently written us: "We feel that we as conservative adherents to God's Word have no voice in Synod any more. So the *Confessional Lutheran* must be our voice." In 1940 Dr. Theo. Graebner, then editor of the *Lutheran Witness*, wrote us: "I thank you for sending me No. 3 of the *Confessional Lutheran*. While I cannot agree with its attitude on the union question, I hope that it will always remain on the high plane of polemics on which you are conducting it." Yes, there must, unfortunately, be polemics. For it must needs be that offenses come. But woe to that man by whom the offense cometh! (Mt. 18, 7.) And yes, we shall, God helping us, endeavor always to keep our publication on the plane of polemics on which, as Dr. Graebner was kind enough to testify, it was begun. That plane rests on the basic evangelical principle that

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which,

moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." (Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc. p. 1095.)

That high plane includes that

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." (Formula of Concord, Thorough Declaration, Comprehensive Summary; Trigl. Conc., P. 857.)

On this high plane we appeal especially also to laymen. For

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." (Formula of Concord, Thorough Declaration, Comprehensive Summary; Trigl. Conc., P. 853.)

With that genuine Missourian, Dr. Walther, we say:

"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." (Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112. 114.)

This is and shall remain the spirit of our polemics, so help us, God! While such a spirit may not bring us external peace here and now any more than it did our Savior and His Apostles and other faithful witnesses during the ages, it will always enable us sincerely to pray:

Then, when Thy Voice shall bid our conflict cease,

Call us, O Lord, to Thine eternal peace!

P. H. B.

PASS YOUR COPY OF THE CONFESSIONAL LUTHERAN ON TO SOME FRIEND

⊕ A Jesuit Appraises the High Church Movement and the Ecumenical Movement

Under dateline Washington, D.C., Oct. 29, the Rev. John E. Kelly, director of the Bureau of Information of the American Catholic Welfare Conference, released a report concerning the first National Conference on Convert Work. The three day conference was sponsored by the Paulist Fathers and held at the society's major seminary, St. Paul's College in Washington, D.C., where its headquarters are located. The Paulist Fathers or members of the Missionary Society of St. Paul the Apostle are a community of priests devoted to making converts to Catholicism by special "missions" to non-Catholics (lecturing, preaching), private conferences, and through the "Apostolate of the Press."

At this conference Father Gustave Weigel, Jesuit, of Woodstock (Md.) College, told some 100 priests attending the conference that "two movements tend to reduce Protestant fear of Catholicism: the ecumenical and the liturgical."

Concerning the former (the Ecumenical Movement), he said: "Since ecumenism seeks for the *una sancta* ["the one holy" sc. Church; that's right: Modernism and Liberalism are always *seeking*, and never finding what they want or pretend to be looking for. Its devotees never come to that certainty of any truth, so characteristic of the Christian faith, which enables true disciples of Christ to say,

Eureka: "We Have Found" what we *were* looking for! Cp. John 1, 41.45.], it necessarily engenders kindly feelings for all churches, the Catholic Church included. Likewise ecumenism has made its followers study the concept of the Church and much of the data must [?] be found in Catholic sources. This work necessarily produces a friendlier feeling for Catholics."

Concerning the Liturgical or High Church Movement Father Weigel said that it "has been strong in the Protestant Episcopal Church for a long time, but now it is also evident in the Lutheran and Presbyterian churches. The consequence is that Protestant churches look more like Catholic churches and the worship is also more similar. Again the Protestants have had to study Catholic liturgy and the result has been a new respect and a newer trust."

All of the above, no doubt, represents a quite accurate characterization of the High Church Movement and of the Ecumenical Movement, which as it will be seen are not so far apart but that they readily blend into one in their common admiration of Rome. Neither the one nor the other quite understands nor fully accepts the Reformation which God graciously bestowed on His Church in these latter days. Neither one understands aright that the restoration of the Kingdom (rulership) of Christ and His pure Gospel to the Church came only with the revelation of the kingdom of the great Antichrist (the papacy) and its terrible corruption of the Gospel (II Thess. 2). Both stand in awe before Rome and join in saying: "Who is like unto the Beast?" (Rev. 13, 4.) The one, the High Church Movement, as it looks to Rome so wonderingly, *imitates its ceremonial pomp and, with this, its doctrine and practice, without accepting its OUTWARD authority*. It accepts Rome's false doctrine concerning the Church, concerning its clergy, concerning its Sacrament (perverted into a sacrificial Mass), concerning prayer for the souls of the dead, concerning undue exaltation of Mary (its "pious opinions" concerning her sinlessness from the first moment of her existence as a human being and her bodily assumption into heaven), its not meaningless ecclesiastical trappings, etc. The other, the Ecumenical Movement, without necessarily accepting any or all of the above, likewise *sets itself up as an imitator of Rome, with special reference to its OUTWARD ORGANIZATION and its claim to FINAL AUTHORITY in religious matters*. It leaves room in its midst for "many antichrists" (I John 2, 18:

all false teachers, who substitute their own or another authority for the sole authority of Christ and His Word) insisting on "interpretation" of Scripture in place of Scripture itself as the source of Christian doctrine, "academic freedom" for each one to teach as he pleases in the Church, etc. It was for this reason that the sainted Dr. F. Pieper called the Federal Council of Churches of Christ (since absorbed into the National Council of the Churches of Christ and into the World Council of Churches) "the Protestant Antichrist." John, after all, not only told us that "many antichrists" exist alongside the Antichrist (I Epist. 2, 18), but also that that mystic "Babylon," Rome, is the great Mother of (spiritual) harlots and abominations of the earth. (Rev. 17, 5.) Like High Church enthusiasts, Ecumenic enthusiasts hope that the Roman lion and Protestant lambs whom they are gathering into their outward fold may yet lie once more together, as was the case before that horribly "divisive" Reformation. Rome agrees in being most anxious to see things thus again, — the meek lambs lying inside the lion, as was the case through those dreadful Middle Ages rightly known as the Dark Ages, particularly toward their latter end.

It should be interesting in this connection to add that Dr. Arthur C. Piepkorn, one of the outstanding exponents of the High Church Movement within the Missouri Synod, whom the deceased ALC theologian Dr. Dell referred to as one of its highpriests, is at present abroad on a year's sabbatical leave in Europe, where he is being further inoculated with the siamese spirits of High Churchism and Ecumenicism. In its issue of Nov. 1, 1958, the *Lutheran Layman* published the following report concerning this matter, under the heading "Dr. Piepkorn at Geneva School of World Council." (Dr. Piepkorn, by the way, is a member of the General Committee of the Department of Worship and the Arts of the National Council of Churches of Christ in the U.S.A.)

The full report in the *Lutheran Layman* reads:

"Dr. Arthur C. Piepkorn of Concordia Seminary, St. Louis, is one of 42 students in the Graduate School of Ecumenical Studies of the Ecumenical Institute of the World Council of Churches at Bossey, just outside Geneva, Switzerland.

"Students come from 21 nations and represent 11 denominations. This term they will focus attention on 'The Roman Catholic World,' and will discuss the attitude of the Roman Catholic Church towards the ecumenical movement. Among the lecturers will be a Roman Catholic professor.

"Basic subjects include the history of the ecumenical movement, Bible study, theological thought of different continents, worship and spiritual life of different communities, and various church reports.

"Dr. Nick Nissiotis, Greek Orthodox assistant director, warned the students during the Oct. 2 opening service that they would be 'tempted and scandalized' for 4 months but, he said, 'we have come to be mutually creative. It requires our openness to the Holy Spirit which is the unifying power.'"

The last paragraph, by the way, makes us think of I Kgs. 19, 11, where we are told of a great and strong wind, "but the Lord was not in the wind." Falsely to attribute unionistic successes or defection to Catholicism to the influence of the Holy Spirit is old stuff.

More than one High Church enthusiast (also within the Missouri Synod) and more than one Ecumenic enthusiast has already formally received his mark of the Beast (submission to Rome; Rev. 13, 16; 14, 11), voluntarily enslaving himself to Rome's false and deceptive "fishy" power. This is but the logical end of both the High Church Movement and the Ecumenic Movement. For, as said before, diverse as they may seem at first glance, they finally come essentially to one and the same thing. Both are movements toward Rome. Also the evaluation of a Jesuit which has been reproduced above testifies to this.

Here is something that calls for endurance on the part of the saints, a call for the steadfastness of all of those who are really for keeping the commandments of God and the faith of Jesus, — genuine followers of the Lamb. These will not be drawn aside by vain admiration of the great Antichristian Beast, the final remnant of the last of the great ancient world-monarchies, which have been superseded by the Kingdom of Christ, as already foretold through Daniel (chap. 7) and finally depicted once again in that last book of the Bible, which presents "the Revelation of Jesus Christ" to all who are blessed enough to read and to hear and to keep the words of the prophecy that is written therein. Cp. Rev. 1, 1 and 6, 8b, where the "beasts of the earth," the earthly counterparts of the infernal dragon or hellish beast in chapt. 12, no doubt have their explanation in chapt. 13ff: tyrannous oppressors in Church and State, of which the ancient pagan Roman World Empire and its successor in the Papal Roman State are the foremost representatives. Hell has been reaping a rich harvest through them as through the rest of the four horsemen of the Apocalypse, — the terrors of war, the pinch of famine and want, the af-

fiction of disease and death,—the last of the common scourges and foes to which humankind is heir in this world of sin.

Christ or Antichrist—that is clearly the choice which is finally before us all in both the High Church Movement and the Ecumenic Movement.

Everything depends on the choice we make.

P. H. B.

● The Return to Rome

"Lutherans Move in Closer"

Under the headline "The Lutherans Move in Closer," the Roman Catholic *Our Sunday Visitor*, May 25, 1958, referred to "Catholic Reformation," published in Stuttgart this spring by "five Lutheran pastors associated with *Die Sammlung*, a group of Lutherans aimed at establishing 'a new positive relationship with the Roman Catholic Church.'" According to this Catholic weekly all the authors took open exception to various teachings and practices of the Roman Catholic Church, especially in regard to what they considered "exaggerated Romanism and centralism." But they all conceded—as Dr. Asmussen put it—that "what the Lutheran proclamations" of Luther's day "had to say about the Catholic Church simply cannot be applied to the Catholic Church today;" that "the Lutheran Church in its beginning was much more Catholic than it is now;" and that the formula saying that "Catholics wanted to be saved by good works rather than by the grace of God and their faith, as Lutherans believe, is totally wrong in its simplification."

Readers may recall seeing a picture of Dr. Hans Asmussen with the late Dr. L. Sieck and the late Dr. Th. Graebner in the *Lutheran Witness*, 1948, p. 45. "Asked what he considered his chief task at present, the venerable chancellor replied that he was devoting his life to unmasking a false and to promoting a sincere Lutheranism."

"Rome has changed since the time of the Reformation"—so we read in *Una Sancta*, 1957, Michaelmas, p. 5, commenting on the Lutheran World Federation's approval of the establishment of an institute to study Roman Catholic theology and aimed at bringing Lutheran and Roman churches closer together. *Una Sancta* then refers to certain ecumenical trends within present-day Roman Catholicism.

The Modern Liturgical Movement Within Rome

According to Pius XII the modern Liturgical movement within the Roman Church had its beginnings in the scientific liturgical research of German Benedictines at the turn of the century. This movement was popularized by Dr. Pius Parsch of Austria after World War I and since that time it has exerted great influence in most Catholic countries on the Continent. In America the center of the movement is found among the Benedictines of St. John's Abbey of Collegeville, Minnesota. The chief exponent of the movement is Monsignor Hellriegel of Holy Cross in St. Louis. [Readers may recall how on April 23, 1954, two former Missouri Synod pastors and their families were re-baptized in Holy Cross by Monsignor Hellriegel. One had graduated from Concordia in St. Louis in 1948, the other in 1951. Cf. *Conf. Luth.*, 1955, p. 39f.]

An extended study of this movement has been made by Dr. Ernest B. Koenker, assistant professor of religion at Valparaiso University in his book, *The Liturgical Renaissance in the Roman Catholic Church* (1954). "This present study will reveal a decided sympathy for the aims and objectives of the movement," says the Valparaiso professor in the Preface of his book (p. vi). He compares the movement with the Reformation and says: "It is unquestionable that certain desiderata of the Liturgical Movement in the Roman Communion places these men (its leaders) near the great spiritual values of the Reformation and to Protestantism as it follows the Reformation." (P. 188.) He contends that the movement "bids fair to reshape the whole face of the Roman Catholic Church" (p. 2) and concludes: "The contributions made through the Liturgical Renaissance to reunion remind one of this fact: Protestants must never cease to entertain at least the possibility of reunion with the Roman Catholic Church and with the Eastern Orthodox." (P. 194.)

Rome has always been interested in the reunion of Christendom. Because of a sympathetic response within certain Protestant, especially Lutheran circles, the Liturgical Movement within the Roman Catholic Church has somewhat changed its approach towards Luther and the Reformation. Luther is no longer villified after the manner of Denifle and Grisar, but he is pictured as a great Reformer, a true "Catholic" at heart. He would indeed have been one of Rome's greatest saints, if only he had not permitted himself

to be driven to rending asunder the "one Body of Christ." Of course, the real villains are the later Lutheran theologians who became radically anti-Catholic. They regard the pope of Rome as the true Antichrist and pushed the "de-Catholicising" of the Church so far as to set up altar against altar and Church against Church.

"*Rapprochement* between Catholicism and Protestantism will only be possible if it takes Luther as its starting point. We must build from Luther outwards if we are to bridge the gulf between the Christian confessions. We can indeed boldly assert the paradox that it is only a determined return to Luther himself which will make it possible for our separated brethren to come home to their Mother the Church." (Karl Adam, *One and Holy*, 1951, p. 68.) This book is a translation of lectures "delivered in 1947 to a large gathering of the *Una Sancta* movement at Stuttgart and Karlsruhe."

Rome has always had only one answer to the question of the reunion of Christendom: The "separated brethren" must obediently return to Rome. "To admit even the possibility that the final union of Christendom could take place other than in her and through her would be a denial and betrayal of her most precious knowledge that she is Christ's own Church. For her there is only one true union, reunion with herself." (Adam, *Op. cit.*, p. 93.)

Is There a Return to Divine Truth?

The Liturgical Movement within Roman Catholicism seeks to inculcate a deeper appreciation and fuller knowledge of the form and content of the Liturgical Mysteries. Millions of Roman Catholics now have their misals by which they can follow the various parts of the Mass. The Liturgical Movement discourages many of the devotions which have become very popular: the perpetual adoration of the Blessed Sacrament, the endless reading of the rosary, the many novenas and Marian devotions. But Pius XII has warned: "Ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect." The Liturgical Movement speaks of the general priesthood of the faithful. But that, as Pius XII has said, "does not mean that they also are endowed with priestly power." The faithful are encouraged to offer themselves as spiritual sacrifices in

union with the sacrifice of the priest and should frequently partake of Communion.

The heart of the whole movement, however, centers in the so-called *Mysterientheologie* (Mystery Theology), which is in reality nothing else but a Christianizing of the basic thought of the ancient pagan mysteries: By the mystery rites the life and death of the mystery god is made present and by participating in the mystery rites and by partaking of the reality veiled under the symbol or image of the mystery god, the participant becomes one with the mystery god and is thus divinized.

Instead of emphasizing the propitiatory character of the Mass it is held that the Mass is the mystical making-present-again of the whole act of redemption, in which the faithful relive the whole life of Christ from the Incarnation to the Ascension. Through active participation in the holy cultic action the Christian experiences an inner transformation. The divine life of Christ flows through the Sacraments as through channels and justifies him, that is, makes him just or righteous; and being just and righteous he has forgiveness of sins.

All this, of course, is good Roman Catholic theology, even though the emphasis has been shifted to some extent. Research in the ancient liturgies has led to the theology and mysticism of the Greek Fathers and has caused the leaders of the Liturgical Movement to lay stress in the Mass on the "communion-union of the Mystical Body," as in Eastern theology, rather than to regard the Mass as a propitiatory sacrifice for the sins of the living and of the dead, as in Western theology.

Speaking of the *Mysterientheologie*, Dr. Koenker says: "The contribution of the Liturgical Movement is comparable to Luther's teaching of the Real Presence in the sixteenth century. Among those who hold to this theology in the Liturgical Movement there is little interest in emphasizing the Scholastic theory of transubstantiation." But then Dr. Koenker has to add: "It dare not be denied as the dogmatic explanation of what happens in the Mass." (*Op. cit.* p. 113.) Again he says: "The piety of the Mass against which Luther reacted as 'idolatry' is being exposed more and more through the Liturgical Movement." (P. 188.) However, a careful examination will show that the Mass of the Liturgical Movement and its piety—in spite of its emphasis on the "communion-union in the Mystical Body"—is still the same Mass and piety

which Luther rightly decried as "idolatry" and "blasphemy," since it regards the Lord's Supper not as a "Sacrament," not as God's seal of the assurance of forgiveness of sins, but as a "Sacrifice," a work of man by which he propitiates, worships, serves, and honors God. And the supposed "nearness" of its leaders "to the basic principles of the Reformation" (Koenker, P. 199) is most certainly a phantasy.

Rome has a way of restraining, and in the end stifling, every movement and tendency which might in any manner contradict any of her dogmas or conflict with the spirit of them. Rome simply does not allow such things to happen in her midst.

The Liturgical Movement Among Protestants in Germany

The most notable *rapprochement* with Roman Catholicism within the Lutheran Church of the last century was that of Wilhelm Loehe after he broke with the Missouri Synod because of his Romanizing doctrine of the Church and the Ministry. Loehe is the patron saint of the whole Modern Liturgical Movement within the Lutheran Church. *Una Sancta*, 1957, Pentecost, p. 15, says: "His name is held in great respect in the liturgical groups in Germany. . . . In America too, may the willingness to hear his voice, which already has become apparent in the pages of *Una Sancta*, continue to grow in the future." In *Una Sancta*, 1955, St. Michael's, p. 18-24, Loehe's un-Scriptural "Concept of the Ministry" is repeated and upheld. In *C.T.M.*, 1934, p. 418, Dr. L. Fuerbringer said that by his predilection for the Liturgical Loehe reveals a suspicious leaning towards Roman Catholicism and "that Loehe had a Romanizing conception of the Ministry is likewise an historical fact." See also *Lehre und Wehre*, 1908, p. 156ff, where it is pointed out how far Loehe wandered into the Roman camp after his break with Missouri.

A Liturgical Movement began to flourish in Lutheran circles following World War I and led to the organization in Berlin, in 1918, of "The High Church Union." Dr. Friedrich Heiler, pupil of the Roman dogmatician Karl Adam, became the leading spirit of the movement. In 1919, on a lecture tour through Sweden he was received into the Lutheran Church by Archbishop Soederblom through the mere reception of Holy Communion without formal renunciation of his Roman Catholic ties. In 1918 Dr. Heiler began to publish "The High Church" and in 1934 this publica-

tion appeared under the title "One Holy Church." Dr. L. Fuerbringer says of Dr. Heiler that he does not know the Lutheran doctrine of justification and that he is a Roman Catholic in spite of his having been received into the Lutheran Church. He characterizes the whole movement as "Catholicising." (*C.T.M.*, 1934, p. 418f.)

Germany's largest and most widely known liturgical group is the *Evangelische Michaelsbruderschaft*, formerly the *Berneuchener* movement organized in 1923. The Evangelical St. Michael's Brotherhood observed the twentieth anniversary of its founding in 1951 with a conference at Marburg University. A report of the conference by Professor Buszin who attended it, is found in *C.T.M.*, 1951, p. 949-954. The manifesto of the Brotherhood, "Credo Ecclesiam — of the Church Today" (1955) was translated in *Una Sancta*, 1956, All Saints Day, and subsequent issues.

To this we would add that a *rapprochement* with Rome is also apparent within the Swedish Liturgical Revival under the leadership of Gunnar Rosendal. (Cf. *Una Sancta*, 1947, Candlemas, p. 4-10.) Dr. Koenker says that there is no doubt about the direction of that movement—organic unity with Rome. But *Una Sancta*, 1958, Ascension, p. 24, reviews "Why I Have Not Gone to Rome," edited by Gunnar Rosendal. This little book of 20 essays by both clergy and laymen "is an answer to a similar volume put out by a group of Swedish converts to Roman Catholicism, explaining why they joined the Roman Communion."

Is There a Rapprochement to Rome Within Our Own Circles?

On this Dr. Koenker, *Op. cit.*, p. 185f, writes: "In American Lutheranism the liturgical movement centering around the publication *Una Sancta* demonstrates similar interests (as that of the St. Michael's Brotherhood), though there is no *rapprochement* with Roman Catholicism, it is not yet mature and has not dealt with fundamental theological and social issues as it must." Dr. Koenker then cites the statement of the Roman Catholic *Commonweal* of 1948: "From what I have read in the American Lutheran magazine, *Una Sancta* (St. Louis, Mo.), there would be no insurmountable difficulty now for them to accept Trent's definition of the Eucharist as a sacrifice, as long as they don't have to take the many 'explanations' so ably refuted and then strangely augmented by Father de la Taille." Dr. Koenker contends that "the

position of these men in accepting the Lutheran confessions and the work of the great Lutheran dogmaticians would make it impossible for them uncritically to adopt Roman Catholic conceptions of grace, the sacraments, and the ministry." [*Una Sancta* was taken over by Missourians in 1945. At that time the editor of *Una Sancta* was Howard Kunkle who a few years later joined the Episcopalian Church in Canada.]

In the *Lutheran Quarterly*, 1957, November, p. 343ff, there is an article entitled "The 'High Church' Movement in American Lutheranism." There it is said that with the exception of the critique by the undersigned "in the pages of *The Confessional Lutheran*, a paper devoted to the defense of 'Old Missourianism,' criticism of the movement has often been restricted to its external liturgical practices. This is curious in view of the close affinity of the movement with the doctrinal formulations of the seventeenth century, not to say of 'Old Missourianism.'" (P. 343.) "Some of the Lutheran 'high churchmen' insist that the movement is essentially a theological one." (P. 346.)

There are some within our midst who imagine that they are true and fullfledged disciples of the Modern Liturgical Movement because they wear colorful vestments and the stole, because they frequently partake of Communion after going to private confession. Some are attracted to the movement by the glamor of certain rites and ceremonies which have come down through the ages and are supposed to enhance the spirit of worship and service to God. Others are attracted by its mysticism, which is a natural reaction wherever and whenever the external Church organization is looked upon as an end itself, as has been so often done of late within our circles. Indifference to the Word of God permeates the whole movement. Many regard their Church merely as a "branch" of "Christ's one, holy Catholic Church." They call themselves "Evangelical Catholics" and hold that "the Church of the Augsburg Confession is consciously and determinedly a part of the Catholic Church of the West." (Piepkorn, *Worship and the Sacraments*, 1952, p. 10.) Cf. Walther in *Lutheraner*, I, p. 9ff, why we should not call ourselves "catholic" under the present circumstances. We personally believe that the great majority within our circles do not realize the full import of the *rapprochement* of the whole movement with Roman Catholic theology. Some of its ardent apostles are deeply of-

fended by Rome's latest dogmas, the infallibility of the pope, the bodily assumption of Mary, and the crass work-righteousness rampant within the Roman Church, and that is undoubtedly what is keeping them from going all the way and becoming members of the Roman Church.

Rapprochement with Rome's Theology

We shall not go into detail regarding obviously Roman Catholic observances and doctrines advocated and taught by Missouri pastors such as adoration and stations of the cross (*Una Sancta*, 1949, Holy Name, p. 20; 1957, Pentecost, p. 27); celibacy (*Una Sancta*, 1950, Advent, p. 3; 1956, St. Matthew Apostle, p. 7ff; 1958, Visitation, p. 13ff; *Seminarian*, 1956, May, p. 4, 42; 1957, October; *C.T.M.*, 1957, p. 75); intercessory prayer for the dead at the Lord's Supper (*Una Sancta*, 1947, Pentecost, p. 12; 1949, Holy Name, p. 7; *Seminarian*, 1954, p. 35, 43); "the insistence that a child must be instructed and confirmed before it can receive Holy Communion is a denial of the doctrine of free grace and... Justification by Faith" (*Una Sancta*, 1957, Pentecost, p. 4); that the Body of Christ is "on the altar" (*Una Sancta*, 1947, Holy Cross, p. 23; 1949, Holy Name, p. 8f), with which we offer ourselves as living sacrifices (*Una Sancta*, 1947, Pentecost, p. 12; 1957, Michaelmas, p. 18; 1958, Visitation, p. 11; *Lively Stones*, 1951, p. 44, 72); "when we can understand how the elements become the Body and Blood of Christ by Consecration, then we may understand in what manner the offering of these consecrated elements to God the Father is a representation of the Sacrifice of the Cross" (*The Presence*, 1946, p. 18).

On April 7, 1955, a Missouri Synod pastor in Detroit stood before God with a piece of bread and a cup of wine and prayed: "Receive this spotless host and this chalice of salvation, prepared for the glory of Thy name; that we, Thine unworthy servants... may find favor with Thee, O Lord."

And this is what a Missouri Synod pastor said in a Christmas meditation; "Tonight I am not even merely eating that Holy Body and Precious Blood of the Son of God... I am also holding that Body and Blood before the throne of God. Here, Father, is the perfect Sacrifice which Thy Son once offered for all my sins!... With this Sacrifice in my hands and in my heart I am marching. Marching irresistably to the very throne of God... I stand before His Altar tonight, but I also stand before His throne, and I know, I know,

that when He sees the Sacrifice I am pleading, He simply cannot and will not say nay." (*Una Sancta*, 1952, St. Andrew, p. 10.)

The Church as the Mystical Body of Christ

The whole Modern Liturgical Movement revolves around the doctrine of the *Una Sancta*, the "one holy" Church. But it does not define the one holy Christian Church with the Lutheran Confessions as the whole congregation of all those who believe that through Christ and in Christ they have forgiveness of all their sins and who as true saints are the heirs of eternal life. The Modern Liturgical Movement defines the Church as the Mystical Body of Christ, a living, visible *organism* (not organization), found wherever the faithful gather around the Altar as the *ecclesia orans* (the praying Church), where the Mystical Body of Christ receives the Body of Christ in the Eucharist.

Referring to the Roman Catholic Liturgical Movement Dr. H. Sasse says: "While the Vatican Council has started to create a modern Roman Catholic doctrine of the Church, the Liturgical movement was giving its answer to the question, 'What is the Church?' in exceedingly impressive and practical terms: The Church is there where the congregation of Christian believers gathers as *ecclesia orans* (the praying Church) about the altar; where the Body of the Lord is received with the mouth in Holy Communion, there is the Church as the Body of Christ." (*Una Sancta*, 1948, Annunciation, p. 7.) Dr. Koenker, *Op. cit.*, p. 38, agrees: "For the Liturgical Movement the Church is there where the faithful gather around the altar as *ecclesia orans*, where the Mystical Body of Christ receives His true Body in the Eucharist."

Taking note of the Roman Liturgical Movement, Pius XII in 1943, in his encyclical "On the Mystical Body of Christ" accepted that expression as describing the "true Church of Jesus Christ—which is the one, Holy, Catholic, Apostolic, Roman Church," but insisted with Leo XIII that "the Church is visible because she is a body." All this, of course, agrees with the *Catechismus Romanus*, published by order of Pius V according to the decrees of the Council of Trent, which says that "the Church is visible and includes in its bosom good and evil." (Pars I, cap. x, Quaest. vii.) The ungodly, who have been alienated from the grace of God "do not cease to be members of this body; however, since they are dead they do not receive the

spiritual fruit of which the righteous and pious people are partakers." (Q. xx, 5.)

This Roman conception of the Church is repeated again and again within our circles. "The coming together for worship IS the Church, the Mystical Body of Christ." (*Una Sancta*, 1955, Lententide, p. 6; see 1955, Pentecost, p. 8; 1956, Pentecost, p. 10; *Lively Stones*, 1951, p. 11, 61, 67; *Little Service Book*, 1954, p. 5.) This, of course, includes both believers and unbelievers and therefore we read in the *American Lutheran*, 1950, April: "A body, characteristically, always has both living and dead cells which it carries with it, and at a given moment it is difficult or impossible to distinguish the living from the dead. The Church, the body of Christ, is similarly afflicted. It carries with it both dead and living cells, and the distinction between them is not always clear." This is brought out even clearer when we consider:

The Communion of Saints

We Lutherans are accustomed to define the expression "communion of saints" with Luther's Large Catechism as "a congregation of saints," that is, a "little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms." (*Triglotta*, p. 691.)

But in *Una Sancta*, 1957, Pentecost, p. 16, we read: "As we know today . . . the primary meaning of the formula 'sanctorum communio' is not communion of holy persons, but the common participation in the holy, the entire fullness of God's gifts of grace; particular however in the elements of the Holy Supper, that is, in Christ's presence." In *Una Sancta*, 1958, Ascension, p. 21, "communio sanctorum" is defined as "the gathering of the saints 'about the holy.'" In his pamphlet on *Worship and the Sacraments*, p. 15, Dr. Piepkorn says: "The Apostles' Creed does not explicitly refer to the Sacraments, unless—as many hold—'sanctorum communio,' as a predicate of the Holy Catholic Church, means 'a community of holy things,' that is, of the Sacraments." And in *C.T.M.*, 1958, p. 19, he says: "It is becoming increasingly clear that *sanctorum communionem* originally referred to participation in the Holy Eucharist."

As we shall point out in a later article, that was not the "original" understanding of that phrase when it was added to the Creed,

but it is Rome's perversion of that phrase as laid down in the *Catechismus Romanus*.

Committed to Both Symbols

Dr. Piepkorn contends that Luther in his Large Catechism "misunderstood" the Apostles' Creed. "If a later symbol" (the Large Catechism) "misunderstand an earlier symbol" (the Apostles' Creed), "we are not committed to such a misunderstanding as far as the earlier symbol is concerned, but we are committed to the doctrinal content of both symbols." (C.T.M., 1958, p. 18.) If these words mean anything, they say that we are not committed to understand "communion of saints" in the Apostles' Creed as Luther is supposed to have "misunderstood" it in his Large Catechism. Yet "we are committed to the doctrinal content of both symbols." That can only be understood as meaning that we are indeed committed to the doctrinal content of the Large Catechism in which Luther defines the Church as "holy Christendom." [See St. Louis edition of Luther's Works, XVIII, p. 720ff; 1002ff; 1434ff, for his explanation of "Christendom" and for his doctrine of the Church as the "Communion of Saints."] But at the same time—according to Dr. Piepkorn—we are committed also to what is supposed to be the real doctrinal content of the Apostles' Creed and the "original" understanding of "communion of saints," namely, that communion with the Church of Christ as the body of Christ is effected by the Eucharist. In short, we are in reality committed to the Large Catechism of Luther and to the teaching of the *Catechismus Romanus*.

By Eating the Body We Become the Body of Christ

The *Catechismus Romanus* says that the word "communion" is appropriate to the Eucharist "because it effects such communion." It cites John of Damascus (who more or less summarized and gave final form to Eastern theology): "This sacrament couples us with Christ and makes us partakers of his flesh and of his deity, and brings us together and unites us with each other in the same Christ and joins us in one body." (Pars II, cap. iv, Q. iv, 1.) It says furthermore that "through the grace of this sacrament one mystical body is effected." (Q. iv.) Romanists again and again cite Aquinas as saying: "The effect of this Sacrament is the unity of the mystical body" and that "the unity of the Mystical Body is the consequence of the real Body received sacramentally." Pius XII agrees: "In the sacred Eucharist the faithful . . . are

united with one another and with the divine Head of the whole Body."

This thoroughly Roman Catholic doctrine is also repeated again and again in our circles. "In the Lord's Supper the Body that is in heaven is present on earth. As the believers eat this Body the Church becomes the Body. The believers become one body by eating the Bread, and this one body is the Body of Christ. . . . Still more wonderful, the believer becomes a member of Christ's Body in the Lord's Supper not only according to the soul but also according to his physical body." [F. H. Lindemann in *American Lutheran*, 1948, March; cf. Lindemann, *Till He Come*, 1948, p. 95. In his book, *Thy King Cometh*, p. 135, he says: "Here" (at the celebration of the Lord's Supper) "the union of Christ's body is effected. Here we become members of His body."] "Through the Holy Eucharist we are united with every other Christian upon the face of the earth and are made one Body with all of Christ's Church Militant." (Piepkorn in *Una Sancta*, 1948, Conversion of St. Paul, p. 11.) "By the Holy Communion of the Church we enter into Christ's holy sacrifice and become members of His Body." (*Seminarian*, 1955, Feb., p. 7.) All this has been explained in St. Louis "the Lord's Supper is the Sacrament by which the Church is realized."

This is sacramentalism pure and simple and strikes at the very heart of the Christian faith, namely, the article of the forgiveness of sins. Here life in Christ, fellowship with Christ, and membership in His body are ascribed to, and accomplished by, the mere eating and drinking of Christ's Body and Blood. They are not regarded as the fruit of the forgiveness of sins received through faith in God's Word and promise (Gal. 3:22; Eph. 3:17).

As Luther has well said, the mere bodily and outward reception of Christ's Body with the mouth does not make us Christians and is to no avail unless we firmly believe that Christ has made atonement for our sins and has instituted this sacrament to strengthen us in such faith. (St. Louis, XX, 39f.) In his Large Catechism all Lutherans confess: "Because He offers and promises forgiveness of sins, it cannot be received otherwise than by faith. This faith He himself demands in the Word when He says: *Given and shed for you*. . . . Whoever now accepts these words, and believes that what they declare is true, has it. But whoever does not believe it has nothing." (*Triglotta*, p. 761.)

The Thoroughly Un-Lutheran Character of the "Liturgical Movement"

The Liturgical Movement within our circles insists that the Lord's Supper is the "chief service" and contemptuously refers to a service without Communion as a "dry-mass." A Valparaiso Bulletin even went so far as to say that "if there is no communion, this renders it (the service) entirely useless, if not somewhat ridiculous." How un-Lutheran all this is is seen from the fact that the Lutheran Church confesses over against all Romanists and Crypto-Romanists that "the chief service of God is to teach the Gospel." (*Triglotta*, p. 327.)

The Liturgical *Una Sancta* Movement insists that the "Church is the gathering of the saints about the Holy." How un-Lutheran this is is seen from what Luther has to say over against the Romanist Catharinus. Luther points out that *where there is no Gospel, there there is no Church*, even though they are baptized and go to the Lord's Supper (excluding of course the children and the feeble-minded). "Truly the Gospel is the one most certain and most notable mark of the Church, more certain than Baptism or the Bread, because the Church is conceived, made, nourished, born, raised, fed, clothed, adorned, strengthened and armed only through the Gospel. In short, the whole life and existence of the Church is in the Word of God as Christ says: Man lives by every word that proceeds out of the mouth of God. . . . I speak of the word of the right sort, which teaches the right faith in Christ." (XVIII, 1467.)

Very, very little Gospel is found in the Liturgical *Una Sancta* Movement wherever it may be found; also within the Missouri Synod.

Are We Still United in Doctrine?

It has been stated that we are still united in doctrine and that it is apparent that God graciously continues to bless our Synod with doctrinal unity. How is it possible to make such a statement in the face of the above indisputable evidence that Roman Catholic doctrines are being held and publicly advocated within our circles? That is only possible if one regards all these things as matters of indifference, since they are in the field of "liturgy."

In the Formula of Concord we confess that ceremonies are not matters of indifference when a "departing from the pure doctrine of the Gospel and true religion should

occur or gradually follow therefrom." (*Triglotta*, p. 1053f.) In the Liturgical *Una Sancta* Movement we have not only a false doctrine of the Church as the body of Christ and a false doctrine of the Lord's Supper but through its sacramentalism it strikes at the very heart of the Christian faith: the Gospel of the free forgiveness in Christ Jesus.

At its St. Paul convention in 1956 the Missouri Synod resolved "that our District and synodical officials be instructed to deal vigorously with offenses arising in the area of liturgical practices." But if responsible synodical officials would be faithful to their stewardship (I Cor. 4:2), they dare not be satisfied with merely publicly censuring and vigorously dealing with such offenses. They must also in a wholly evangelical manner *put a stop to the rapprochement* with Rome's *theology* now flourishing within our synod and being openly espoused and promoted in our St. Louis Seminary.

If that is not done, then the Modern Liturgical Movement will inevitably — it cannot be otherwise — do the same thing which the Liturgical Movement did in the early Christian Church soon after the Apostles: it soon stifled and finally completely destroyed the preaching of the Gospel and turned the "Gospel" into a Law — the law of Christ and the law of the Church. Then spiritual darkness will descend on us and the Gospel of the free grace of God in Christ Jesus will have been taken from us.

May God in His grace and mercy prevent what we so richly deserve! And may each and every one of us be faithful watchmen on the walls of Zion!

D.

☛ A Prayer for the Removal of Schism

Bring to naught, O Christ, the schisms of heresy, which seek to subvert Thy Truth, that, as Thou art acknowledged in heaven and in earth as one and the same Lord, so Thy people, gathered from all nations, may serve Thee in unity of faith. Amen.

(Liturgy.)

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, p. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, p. 853.

VOLUME XX

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IN THIS ISSUE: Believing and Confessing — What Price Confidence — Worse than Just Unnecessary — That Survey Commission — The Christian Use of Money — Divisions and Offense Contrary to the Doctrine Which We Have Learned — A Scholarship We Neither Need nor Want — The High Church Movement — On the Ecumenical Front — The AMERICAN MERCURY Scores Ties of WCC — Church Council plays With Fire — The NCC's Fifth World Order Study Conference — "Original" Meaning of COMMUNION OF SAINTS in the Apostles' Creed — The Chaplain's Obligation to Abide by the Doctrinal Tenets and Practices of His Church — For Sale

❶ **Believing and Confessing**

Why does Paul write (Rom. 10, 10): 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation'? The true meaning of these words is shown among other things by this that the Apostle says with David in the Second Letter to the Corinthians (chapt. 4,

13): 'I believed; and therefore have I spoken.' What Paul wants to express with those words then is not this: Whoever believes but does not confess is indeed righteous, but he cannot be saved; but this: Believing and confessing are so inseparably bound up with each other that the one cannot be without the other.

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

To want indeed to have saving faith in
the heart but not to want to confess it with
the mouth is therefore a wholly futile under-
taking. A man can indeed have a certain in-
tellectual conviction of the truth of the Gos-
pel without revealing this to other men, but
not so true saving faith. This is a celestial
fire in the heart, kindled by the Holy Spirit,
which cannot remain enclosed therein, but
must by confession break forth as though in
bright flames or go out. Only a hypocrite and
a pretended believer can keep secret what
he really believes.

The holy Apostles are an example of this.
When the Sanhedrin at Jerusalem [the high-
est authorities of the 'established' Church of
that day] commanded them that they should
henceforth not speak to anyone about the
Name of Jesus, they replied: 'We cannot
but speak the things which we have seen and
heard.' There you see that when there is true
faith in the heart, then a man can therefore
not act differently; he *must* confess, and this,
even if father, mother, brothers, sisters, yea,
though the whole world should hate him for
it and it should cost him his possessions,
honor, body, and life. Of this also the hun-
dreds of thousands of martyrs are witnesses.
They all might have been spared their mar-
tyrdom if they had kept their faith secluded
in their heart. Why didn't they do this? Be-
cause theirs was a true, living faith in the
heart. For this reason also they *could* not but
confess that faith with their mouth even
though they were the meanwhile threatened
with the most excruciating pains of death. . .

As little as faith and love can be separated,
so little are faith and confession inseparable;
for since one who truly believes necessarily
loves his neighbor, this love compels him to
confess his faith to his neighbor. Where there
is no confession, there is no love; where no
love, there no faith.

C. F. W. Walther. (Synodical Convention
Sermon on II Tim. 1, 13-14; *Casualpredigten*,
p. 332f.)

What Price Confidence

In the June issue of our journal we had
asked: "Why is it, whenever officials of the
Missouri Synod do not receive all of the
money they ask for, the first thing we hear
of is the possibility of the curtailment of our
mission work? Why not cut out some of our
unnecessary bureaus, and unnecessary ex-
penses of others, instead?"

Advance, one of our many Missouri Synod publications (Elmer Kettner, editor), while admitting "That's a question often asked" but limiting this admission to "people who don't know what Synod's executives are doing," editorially condemned it as "hardly compatible with Scripture or the Confessions" and goes on to say: "St. Paul wrote to the Corinthians, 'I have confidence in you in all things.' (II Cor. 7, 16.)"

Advance could hardly have done worse than to cite II Cor. 7, 16 against us. Consider the circumstances involved in that verse. In his First Epistle Paul had to write to the Corinthians: "Your glorying is not good!" What was it that they were so puffed up about? A condition in the congregation that should have had the precise opposite effect. In a spirit of false broadmindedness they were tolerating that one was living in unspeakable immorality in their midst. (Cp. Chapt. 6.) Paul's Letter had the desired effect. (Read the whole of II Cor. 7!) Now he could write these same people (II, 7, 16): "I rejoice because in everything I am of good courage (encouraged) in you." (This is a more exact rendering.) With this statement the Apostle nicely brings to a close the affair which had threatened to destroy all confidence in the Corinthian congregation and at the same time most tactfully leads over to his renewal of his request for a collection for the suffering Christians in Judea already made in his First Letter (chapt. 16, 1-4), as it follows in those two wonderful chapters on Christian Giving, II Cor. 8 and 9.

All Scripture is profitable for doctrine etc. More than one lesson is taught by the facts which we have recounted. Not the least among them is that *confidence among Christians has to be deserved.*

Advance not only referred to Scripture, but also to "the Confessions." The Reformation Fathers who wrote and first subscribed the Confessions of the Lutheran Church were well aware of the truth which we have just had to point out on the basis of Scripture. It was because confidence in the established Church of their day had been destroyed that they were Protestants and Lutherans. Not only that. The last among the Confessions (the Formula of Concord) was written because Luther's main co-worker, Philip Melancthon, and other adherents of the Augsburg Confession were once more destroying confidence by their public writings. The Reformation fathers knew only too well from bitter experience that misplaced confidence becomes a mere confidence game, a racket,

from which churches, too, have not always been free.

Surely, this is something we could hardly be expected to want. P. H. B.

❶ Worse than Just Unnecessary

In its editorial "Wanted: Christian Confidence" referred to in our above article, *Advance* says: "Executives are not above criticism. If they are really at fault in making 'unnecessary expenditures,' they want to be told. But it is heartbreaking to have one's own brethren undermine our people's confidence in their administrators by a broad unfounded supposition which is printed and circulated."

The very next issue of *Advance* (Dec., 1958) published an article under the title "Church Leaders Should See that the Agencies in the Church Apply Christian Principles to the Present TALK ABOUT WAR." The article is written by the Rev. Ralph Moellering, who has also compiled a book, *Modern War and the American Churches*, which *Advance* recommends most highly, both for personal study and as "the basis of discussion in church societies and pastoral conferences." For ourself we cannot but say that we found Pastor Moellering's book very dull and unenlightening. What is worse, these writings of the Rev. Mr. Moellering, who has resigned his pastorate to prepare himself for extra-congregational work, moreover represent Social Gospel influence. Aside from a multitude of other objectionable details, the article in *Advance*, "Talk about War," reaches something of a climax when the author sets himself up as a prophet by suggesting the following "thought starter" for discussion: "Since the righteousness of our cause in any future war will likely rest on dubious grounds, there should be a deeper appreciation of the position taken by the pacifist, and a more sympathetic understanding should be displayed toward the conscientious objector." And again, when the statement is made: "The Lutheran Church in America and around the world is being called upon to re-examine, or at least reapply, its position on war in the light of Scripture, the Confessions, and our historic experience." We wonder just by whom, besides the author, our Church is being thus called upon. The position of the Lutheran Church in this matter has once for all been documented in Art. XVI of its Augsburg Confession: "Of Civil Affairs they teach . . . that it is right for Christians . . . to engage in just wars, to serve as soldiers." The

corresponding article in the Apology might well be also consulted. It is only because we have long since examined this position and solemnly subscribed to it as Scriptural that we can honestly claim to be Lutherans.

Publication of articles like the one referred to in *Advance* is not merely an unnecessary expenditure; it is something much worse than that. It is betrayal of a solemn trust. We are contributing moneys to our synod so that in its various departments historic Lutheran teaching may be upheld; not so that it may be questioned and destroyed.

P. H. B.

☛ That Survey Commission

In its editorial, "Wanted: Christian Confidence," referred to above, *Advance* refers to "Synod's Survey Commission." It says: "Synod's Survey Commission is trying to discover unnecessary personnel. If they've found any, they haven't said so. In fact, it's quite conceivable that they may recommend an increase in the number of executives, having seen firsthand how understaffed the departments are."

The last remark is so typical and so naturally to be expected from almost anyone who is an important part of almost any bureaucratic system such as has mushroomed within the Missouri Synod during the last several decades that it in itself quite proves our case.

Bureaus, once established, in the very nature of the case have a way of feeling a necessity to multiply themselves endlessly, and will oftener than not do so if proper controls are not applied from without, — if and when that is still possible. When the editorial at issue complains, by the way, that "calling departments of Synod 'bureaus' and a 'bureaucracy' is hardly 'speaking the truth in love,'" we suggest that any ordinary English dictionary be consulted concerning these and related terms. Also the *Lutheran Annual* will help. When the Bureau of Statistics, e.g., is there specifically referred to as such, we can hardly imagine how this can in any way be contrary to either truth or love. (And again by the way, that word "others" in our question can refer only to bureaus other than unnecessary ones, as even a not too careful reading will readily show.)

The idea of a survey commission in our synod originated in the Davenport Circuit Conference within the Iowa District East, of which the writer is a member, although he himself disclaims credit for bringing it into

being. The conference had only one thing in view: to eliminate unnecessary expense. All were agreed in this and emphatic about it. There were, moreover, two things about the original proposal which were very important to its original sponsors: 1) *the name* of the commission. It was to be known as a little 'Hoover' commission, so that everyone might know at once what its real purpose was. 2) No officials should serve on the commission. These features were retained in the proposal as they went through a larger conference within the district for presentation to Synod at its convention. However these important features were discarded somewhat further along the way. A skeptical prediction which the present writer risked at the very beginning, — viz., that we may wind up with some additional committee or committees instead of achieving our purpose by the memorial originated within our conference, seems to have proved itself quite a safe and intelligent one in the light of its editorial confirmation by *Advance*. Bureaus beget more bureaus just as living cells multiply themselves, through self-division. The more they grow, the more they find to do; and the more they find to do, the more "understaffed" they become. It's a vicious circle, which, as has been said, can be controlled, if it can be controlled at all, almost only from without. The most effective way to do this is to curtail the moneys at their disposal so far as this is necessary, — especially when a contrary course calls for the curtailment of actual mission work. Then, and only then, will bureaus themselves soon find that they can get along quite well with less after all, and perhaps do what work is really to be done by them even more efficiently.

P. H. B.

☛ The Christian Use of Money

Christian Stewardship is not a mere matter of raising money. It includes, among other things, spending money, raised by members of the Church, according to the revealed will of God. In the Lord's Great Commission to His Church that will reads: "Make disciples from among all the nations . . . teaching them to observe all things whatsoever I have commanded you."

Tolerance of false teaching and false practice is contrary to Christian Stewardship. The use of money for the promotion of false teaching or its tolerance is a misuse of it; it is not using money the Christian way.

P. H. B.

❶ Divisions and Offense Contrary to the Doctrine Which We Have Learned

The Missouri Synod teaches "*that every human being is a sinner by birth.*" (*What Lutherans Teach* by Karl Kretzschmar; tract published by Concordia Publishing House, p. 5.)

Dr. A. C. Piepkorn (Concordia Seminary, St. Louis) teaches that Mary "was marvelously preserved from the taint of sin from the first moment of her existence as a human being." Also that "the bodily taking up of Mary into heaven" may well be taught. He insists that no one has to believe these things or be damned; but that they may be taught in the Church nevertheless. (Chapel Talk, "Blessed Art Thou among Women," published in *Una Sancta*, Visitation, 1958.)

The Missouri Synod teaches that man "*was given an immortal soul . . . that the body, which in death was separated from the soul, will be raised on the Last Day and reunited with the soul.*" (Tract, *What Lutherans Teach*, pp. 4f. 13.)

Dr. G. Thiele (Concordia Seminary, St. Louis) teaches: "What a tragedy that this perversion, understandable and explicable from the Socratic view and on the Platonic presupposition, but unpardonable as either the first or the last word for Christians, has become part of the sum and substance of much theology known to us! When we so speak: You have an immortal soul, for which Christ died, to save it, and when we die, our soul(s) go to God and to heaven. Is that not comforting? When we so speak, we are speaking by adaptation the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Masonry, of the worst of all early-Church heresies, Gnosticism, of Docetism, we are speaking with John Haynes Holmes *The Affirmation of Immortality*, 1947)." "You cannot slice him [man] up and have this part of him going there and another there." (Essay on *The Resurrection of the Body and the Immortality of the Soul*. Cp. *Confessional Lutheran*, September, 1958.)

The Constitution of the Missouri Synod states (Article XI B): "Duties of the President. 1. The President has the supervision regarding the doctrine."

Does this still mean anything?

Does it mean anything to you?

P. H. B.

❷ A Scholarship We Neither Need nor Want

Having read for the third time Robert Scharlemann's review of *Luther's Works*, American Edition, Vol. 12, 13, 21 and 31, appearing in the June issue of the *Cresset*, we want to register a solemn protest against that sort of presumed scholarship. It is something we neither need nor want. We are not going to enter upon a discussion of the reviewer's sitting in high judgment on Luther's understanding of Law and Gospel, Luther's failure to understand the scholastics, or as to whether Luther's theology was negative or positive. No, we shall confine ourselves to the closing paragraph of that review, which reads as follows:

"Finally, let us hope that this translation, which will be a monument to Lutherans' interest in scholarship even if it does not pretend to be a monument to scholarship, will serve to revive theological interest and discussion among the Lutherans in America. To use Luther's words (2,355): 'May Christ grant us this through the intercession and for the sake of His dear Mother Mary!' " In other words, the reviewer would have the unsuspecting reader conclude that Luther believed in Mary as an intercessor or mediatrix. This would most certainly classify as one of the things President Behnken had in mind when he in his convention address in 1956 warned against "Romanizing tendencies" in his body.

Now anyone who is interested enough in Martin Luther and his mighty work of reformation to study what he has said, can, without too much scholarship, ascertain that those very words were at one time (in 1521) penned by him. No one well at home in Luther's manifold writings would deny this. But anyone who has really delved into Luther's *Sämtliche Schriften* will also be able to tell the world that this is one of the statements which he made in ignorance, and for which he begs his dear readers to forgive him. The year before he died Luther had this to say on that matter in his Introduction to some of his Latin writings: "You will find in these my earlier writings how many and great things I have humbly conceded to the Pope, which I later on and now condemn as the greatest blasphemy and abomination. You will therefore, my dear reader, have to ascribe this error or (as they slanderously attribute to me) contrariety of language, to the time it was written and to my ignorance." St. L. Walch XIV, 439.

Prof Plass, in his excellent biography of the great Reformer, has this to say on Luther's development: "While his conversion, his recognition of the central doctrine of Scripture, justification by faith, was instantaneous, the implications of this great truth were fully appreciated by him only gradually. That is the reason why it is indeed possible to 'quote Luther against Luther,' that is, to find that Luther changed his position on certain points in the course of his career. But to refer to this fact in order to prove the Reformer lacked decisiveness and consistency is, to put it mildly, unfair. — With characteristic candor he does not hesitate to ask his readers to use his earlier writings with care and to exercise care in their judgment of him." *This Is Luther*, p. 67.

That Luther did not continue to regard Mary as a mediatrix or as his intercessor in his later life is abundantly proved by his writings on this very question. To quote but one of his many statements. In his exposition of Mary's Magnificat (Luke 1, 48b) he has this to say regarding her words: "From henceforth all generations shall call me blessed." — "It does not follow from this that we may pray to the virgin Mary, comfort ourselves with her intercessions and seek and expect aid from her in all our temporal and spiritual needs, even as the Pope has directed the people to such idolatry. Let it remain with the praising (of her); but to pray to, to expect intercession and help, that will have to be left to the Lord Christ, even as He has spoken: 'Whatsoever ye shall ask in my name, that will I do.' But the Pope wants us to pray in the virgin Mary's name. That is wrong. And it does not mean that we thus praise Mary, but that we shamefully disgrace her and make of her an idol." St. L. Walch XIII, 1225. Had the reviewer been absolutely honest he would have admitted that what he quoted from Luther was not the Reformer's final word on this doctrine. Luther finally got to see that prayers addressed to the virgin Mary is idolatry. And scholarship which leads us back to Mariolatry — leave that do the Jesuits, please!

Norman A. Madson Sr. *Lutheran Sentinel* (Nov. 13, 1958).

Editorial Note: Rather than attribute to a failure to be "absolutely honest" such un-scholarly effusions as that of Dr. Scharlemann which Dr. Madsen has exposed above we would charitably attribute them to ignorance concerning the subject in hand. By what they publicly teach in their writings

men like Dr. Scharlemann reveal that they simply do not understand Luther, — and the whole of the Reformation.

The last quotation which Dr. Madsen adduces (St. Louis Walch XIII, 1225) is from Luther's *House Postil*. The sermons contained in this work, preached by Luther to members of his household during the years 1530-1534, show what clarity Luther had by the grace of God through Holy Scripture attained at that time (and indeed already before) with reference to the doctrine involved.

Prof. Scharlemann (Th.D.), a St. Louis graduate, is a member of the faculty at Valparaiso University.

There is the greatest reason for us today to redouble our zeal in praying with Walther: "God preserve unto us a pious ministry" — and, we add, a truly scholarly one!

P. H. B.

• The High Church Movement

One of Its Sources, and Its Chief Danger

"Much of the 'fuzzy' thinking and superficial theology practiced by some of those in our ranks who have liturgical leanings has its source in Anglican works rather than Lutheran treatises; and the way to get such individuals — and we have them! — into orbit again is . . . thoroughly Lutheran sources. This, of course, requires some familiarity with Luther's views and those expressed by our Confessions."

"Here is the chief danger of the liturgical movement in our midst: that it will once more obscure the propitiatory sacrifice of our Lord, brought once-for-all in His death."

Dr. Martin H. Scharlemann, in a review of the book, *Eucharist and Sacrifice*, by Gustaf Aulen, *American Lutheran*, December, 1958. (The heading is ours. — P. H. B.)

• On the Ecumenical Front

"Back to Rome"

It is becoming ever more clear that the Lutheran World Federation's leaders were in dead earnest when they proposed the "establishment of a LWF institute for the study of Roman Catholic theology," together with representatives of the Catholic Church. Catholics have welcomed the proposition at the same time as they assumed that it would be carried out on the Pope's own terms. According to the NLC's *Bulletin* (July 25, 58) a final "decision whether or not the 'confessional research institute' should be established will

probably be made by the LWF executive meeting at its annual meeting in Strasbourg, France, Oct. 27-31. The committee is expected to act on recommendations to be drafted in Germany in mid-October by an international conference of Lutheran theologians convoked by the federation to discuss the institute proposal and related matters.

"The conference will deal with the broad topics of the ecumenical responsibility of Lutheran Churches with regard to Roman Catholicism and the possibilities of confessional research and contact with Catholic theology."

When the LWF sent an invitation to its member churches to comment on the proposal, these had little to say about it, except for the Polish National Church (Lutheran), which has had close contacts with the large Catholic majority in Poland and needs no new studies of the relation between true Lutheranism and the Pope. Meeting recently in Warsaw, the Polish National Committee opposed the suggested study because it "could not promote better understanding with Catholicism." Any attempt to reach understanding with the Catholic Church would be fruitless. On its part "the Church of Rome proceeds on the assumption that the Polish Lutheran Church, lacking priests and apostolic succession, is not really a church."

It takes monumental conceit combined with naive ignorance to assume that the Papal Church would ever yield a single one of its cardinal anti-Christian principles in order to make peace with Protestantism. But where it can build up the power and glory of the Papal system, which our Confessions call "the very Anti-christ," it will gladly welcome compromising Lutherans into its fold. Here is another place where the LWF is following the program of the World Council of Churches which has made several efforts already, through such representatives as Dibelius in Germany, to get together with the Pope for friendly discussion of outstanding differences. After all, the Papacy claims to be the "Holy Catholic (universal) Church" on earth, outside of which there can be no salvation. And the WCC fanatics are also aiming to make their organization one that will include all churches and sects, thus bringing the answer, as they say, to Christ's prayer that "all may be one."

It is a remarkable thing that the LWF gathers ever more support for its un-Lutheran program, as the organization itself becomes ever more clearly a false, heretical

church, which all true Bible-Christians should shun and avoid as an evil dangerous power in the world. We could fill pages giving instances where even Missouri-Synod members have urged that we be more ready to recognize the good in Catholicism and cease calling the Pope, in Luther's words, "the Very Anti-christ."

May the Lord of the Church deliver us from the counsels of modern unionists, who know nothing else than the millennial dream of one visible church on earth, with room in it for every heresy that ever has and ever will afflict the true Christian believers!

Geo. O. Lillegard

(In *Lutheran Sentinel*, Aug 28, 1958.)

● The AMERICAN MERCURY Scores Red Ties of WCC

An article by Walter Steele, publisher of the *National Republic*, under the heading, "Church Council Plays with Fire" in the November issue of *The American Mercury* scored the World Council of Churches and its affiliate National Council of Churches of the United States for their "fronting with the Christ-haters who have set themselves up to conquer the world for atheist Communism." "Ecumenic" ecclesiastics representing the above councils will hardly be able to dismiss the *American Mercury* testimony, copies of which were broadcast by the Director of Public Relations of The International Council of Christian Churches, as the futile griping of a mere church "splinter group."

The *American Mercury* article is reproduced below for our readers.

Just how bad the WCC-Communist tie-up is, has been shown e.g. by the Russian type election, under the ruthless chairmanship of Dr. Franklin Clark Fry, of the red Dr. Hromadka to the Executive Committee of the WCC. (Cp. articles "The Ecumenical Movement and Communism," and "Oligarchy at Work" in the March issue of the *Confessional Lutheran*.)

Yes, Psalm 2 is still true. "The rulers take counsel together against the Lord and against His Anointed," v. 2. As in the days of our Lord "both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together" against the Lord and against His Christ, so again in the World Council of Churches.

But also the rest of Psalm 2 is still true. It is the Church's Great Manifesto for all time, against which the gates of hell shall not prevail. "He that sitteth in the heavens

shall laugh; the Lord shall have them in derision," v. 4.

Let's be sure, no matter how great the odds may seem to be; that we are on the right side in this eternal conflict, — the conflict of which Goethe once rightly said: "The real and sole and profoundest theme in the history of the World and of man, to which all others are subordinate, will ever remain the conflict of faith and unbelief." In the days of Christ and His Apostles the odds, also among "recognized" church leaders of that time, seemed far more overwhelming than they are in our own day. It is indeed but an infinitesimal "splinter group" of their time to which we look back as the real Church through which we have inherited the Christian birthright that we enjoy by the grace of God, — and to which we intend to cling by that same grace despite any and every adversity.

P. H. B.

● Church Council Plays With Fire

by WALTER STEELE

Publisher of National Republic

"Religion is the opium of the people," said Karl Marx, the atheist.

"Atheism is an integral part of Marxism," said Lenin.

"Marxism is materialism. We must combat religion. This is the ABC of all materialism, and consequently of Marxism. Down with religion. Long live atheism," said Lenin.

"Lenin is God," said Stalin.

With these and other pronouncements from the founders and leaders of "Marxism-Leninism" and of the present day Communist leaders who proclaim undying allegiance to the tenets of the founders of their peculiarly organized forces, even a minister of the Gospel should understand that *one cannot coexist to the extent of fronting with the Christ-haters who have set themselves up to conquer the world for atheist communism.*

But press releases advise that the World Council of Churches, of which the National Council of Churches of the United States, representing leading protestant churches, is the largest national unit and therefore the guiding spirit, has planned a "summit conference" with not only the puppet Russian Metropolitans (priests) of the Russian Orthodox faiths, but it has already taken in the puppet "church leaders" of various Iron Curtain countries. Bishop Lajos Vetos whom the Communist Party of Hungary has placed in charge

of the Lutheran Churches in Hungary to keep them in line with the Hungarian Red government, is reportedly a Communist Party leader. The world Council of Churches elected him a member of its powerful Central Committee. Lajos is also editor of the official Lutheran publication in Hungary which carries the Red Party line.

Reports are also to the effect that the World Council of Churches has approached the Red Chinese church leaders, those favored by the Chinese dictatorship, to enroll. Following is a secret directive issued by the Chinese Reds to Party members in recent months: "1. Penetrate the schools erected and run by the churches and inspired by their poisonous doctrines. Spy on them and be able to give a full account of the reactionaries. 2. Become a baptized member of the church, join the Legion of Mary, or the Protestant church bodies. Once accepted, be exceptionally active in all church activities. 3. Join all the religious services and use any method to get close to priests and spy on their every move. 4. Practice 'Attract the enemy to destroy the enemy.' Fraternize with the heads of schools, teachers and students, and gain control over them through 'divide and rule' tactics. 5. Take a leading part in church activities when the sympathy of the faithful is secured. 6. Make use of the common desire for peace to win mass support for the Chinese Communist Party. 7. Protestantism, led by the fallacious idea of coexistence, will die a natural death but do not let it make new headway."

In Russia, during the advent of World War II, Stalin announced a "change in government policies, legalizing Russian churches," but he placed at the head of the country's leading church — the Russian Orthodox Church — an aged renegade Metropolitan (priest), who willingly agreed to toe the Communist Party line and to keep the Church aloof from proselytizing for religion, from criticizing any government action, agreeing to fall in line propagandawise and otherwise, with the government's party line. Unwilling even to take a chance on this stooge, parading in the garb of a priest, the Red government created a department to watch over the church activities, and the Metropolitans, appointing as Commissar of the Department of Church, the former head of the Society for Godless, a militant atheist. Everywhere, Reds are dedicated atheists, they will tolerate the church only as a means of maintaining harmony behind their lines, or to use it for their political purposes. When a church official

steps out of line, he is an immediate prisoner of the Reds.

Naturally the Red countries will "permit" their puppet church heads to join the World Council of Churches, for it will be an invitation for infiltration of the Council's ranks and within time, the Council will become but another international tool of the Red dictators, just as the world labor union, world peace union, world women's federation, world student federation, etc., have.

From *The American Mercury*, November, 1958.

● The NCC's Fifth World Order Study Conference

The National-Council-of-the-Churches-of-Christ-in-the-U.S.A.'s Fifth World Order Study Conference held its four day meeting in Cleveland in November. According to published reports (for instance in *Christianity Today*), the 600 delegates to this conference "nudged the ecumenical church to fuller involvement in political affairs" and searched for "ecclesiastical" middle ground in the tense international crisis. In a Special Report the Conference virtually repudiated major facets of Free World strategy as shaped by Secretary of State John Foster Dulles, one of the Council's own "elder statesmen." It played into the hands of atheistic, Communist Sovietism (this is our own observation) by urging enlarged reliance on the United Nations, recognition of Red China and her admission to the U.N., a softer approach to that nation and Russia, and bolder moves toward U.S. disarmament.

No, this was not a meeting of a professed political group, but of a church conference, and indeed of a conference of The National Council of "the" Churches of Christ in the U.S.A. (Don't overlook the all-inclusive arrogance in this name!). It shows plainly where the Social Gospel, which is just another name for religious Socialism, Socialism in a religious garb, which enables its advocates to misuse churches and the funds they supply (supposedly for the Church's great mission) for their own political purposes.

Christianity Today reports that "Mr. Dulles himself addressed delegates in Cleveland's half-filled Music Hall, reflecting grass-roots disinterest in ecumenical affairs." (Our emphasis.) Well, that's at least one encouraging thing.

P. H. B.

● "Original" Meaning of COMMUNION OF SAINTS in the Apostles' Creed

In *Concordia Theological Monthly*, 1958, p. 18, Dr. Piepkorn says: "It is becoming increasingly clear that *sanctorum communio* originally referred to participation in the Holy Eucharist."

The Latin *sanctorum* can be either masculine or neuter. If masculine, then *sanctorum communio* would be translated "communion of holy persons;" if neuter, then "communion of holy things." Scholars differ as to where — whether in the East or in the West — the expression originated and where it was first incorporated into the Apostle's Creed. Those who hold that it originated in the East and there made a part of the Creed as a rule contend that it must be interpreted sacramentally, more specifically, as pertaining to the Eucharist. The latest exponent of this view is Dr. Werner Elert in *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens*, 1954, pp. 10-30: 166-181.

Dr. Elert points out that the expression itself was not first used by the Council of Nîmes in 396 but in an imperial rescript to an official of Constantinople in 388. (Many scholars agree that the Council of Nîmes uses the expression in the sense of participation in the Eucharist. Cf., however, Seeberg, *Lehrbuch der Dogmengeschichte*, 3te Aufl., 1923, Vol. II, p. 466.) Conclusive proof that the expression was incorporated into the Creed in the East is supposed to be found in a Creed attributed to Jerome (374-379), in the words, "I believe in the remission of sins in the holy Catholic Church, the communion of saints, the resurrection of the flesh to eternal life." (The same expression is found in an Armenian confession, cf., Seeberg, *Op. cit.*, p. 467.) Dr. Elert's whole argument may be summarized as follows: "Communion of saints" was first incorporated into the Apostles' Creed in the East, "at least twenty years" before it appeared in the West. (P. 12.) The East understood the expression "communion of saints" as "participation in the Eucharist." Therefore "communion of saints" in the Apostles' Creed was originally understood as "participation in the Eucharist."

The Creed here referred to (it is cited in full by Dr. Elert, *Op. cit.*, p. 174) is "supposed" to be "identical" with a creed required of Jerome between 374-379, when he was at Chalchis near Antioch. (P. 12.) The date of

this creed and the author of this creed are therefore mere conjecture. Furthermore, even if it be conceded that this creed was actually formulated by Jerome, the mere fact that this creed has certain expressions found in some Eastern creeds but foreign to all Western creeds does not prove that *this* expression must have originated in the East. Jerome was born in the West and divided his life between the East and the West. He may have heard that such an expression was at that time being introduced in the West into the Creed, and not knowing exactly what to do with it, he may have incorporated this phrase *in this peculiar manner* in a confession required of him at Chalcis. This much seems certain, the expression was in use in the neighborhood of Antioch towards the end of the fourth century.

Scholars are agreed that "communion of saints" does occur in the Creed of Niceta of Remesiana, which Dr. Elert dates the last decade of the 4th century. Dr. Elert admits that Niceta did not himself add the expression to the Creed and that he took for granted that his readers understood the expression. "Communion of saints" may well therefore have been in the Apostles' Creed long before Nicetas commented on it in his sermon.

Most authorities in the History of Doctrine are agreed that "communion of saints" was made part of the Apostles' Creed at the time when Augustine in his controversy with the sectarian and schismatic Donatists was writing about the Church as the body of Christ and as an external fellowship. The Donatists claimed a monopoly on sainthood and contended that the true Church is the "communion of saints" (cf. PL, 36, 379; 43, 835).

According to Augustine, through the "invisible bond of love" (de Bapt. III, 19, 26), the "invisible unction of charity, which is the peculiar property of the good" (con Pentil. II, 105, 239), the godly are joined together in a "congregation" or "society" or "communion," which is the Church. Again and again Augustine speaks of the Church as the "congregation of saints," "the society of believers." [Similar expressions were used throughout the Middle Ages until Luther. Cf. Elert, *Op. cit.*, p. 10f.] Augustine distinguished between the "true and the mixed body of the Lord, or the true and the counterfeit, or some such name, because, not to speak of eternity, hypocrites cannot even now be said to be in Him, although they seem to be in His Church." (de doct. Chr.

III, 32, 45.) Even though believers and hypocrites are "for the time united in a common participation of the sacraments" (ibid), the ungodly are not "in the body of Christ, which is the Church, simply because they are corporeally partakers of the sacraments." (con. Pentil. II, 109, 247.) Augustine says that "many such are in communion of sacraments with the Church and yet are not in the Church" (con. Don. Ep. 74), and that "as long as she is a stranger in the world, the city of God has in her communion, and bound to her by the sacraments, some who shall not eternally dwell in the lot of the saints." (de civ. Dei I, 35.)

Since baptism cannot be repeated, restoration to fellowship is accomplished through participation in the Eucharist; cp. expressions "give communion," "admit to communion," etc., used in the canons of the church councils. But "communion" does not only designate participation in the sacraments but also church fellowship itself. Schismatics or heretics separate themselves from the "unity of the Church" and receive the grace of baptism "outside the Catholic communion" (de Bapt. I, 1, 2). Augustine says of the Donatists that they "choose to receive the baptism of Christ outside the limits of the communion of the unity of Christ's body, though they intend afterwards, with the sacrament which they have received elsewhere, to pass into that very communion." (de Bapt. I, 4, 5.) He furthermore says of the Patripassians: "these the Church separated from the communion of saints, that they might not deceive any but dispute in separation from her." (Serm. 52, 5; this is the only time that he uses that expression.) If Augustine here meant "communion of sacraments," it is surprising that he did not then use "*communio sacramentorum*," the expression used by him again and again (con. Don. Ep. 74; Serm. 214, 11; con. Cresco. III, 36, 40; Retract. II, 17) or, "*participatio sacramentorum*" (de doct. Chr. III, 32, 45; de cat. Rud. viii, 12; de Bapt. con. Don. VII, 47, 93). Truth of the matter is that Augustine here equates "communion of saints" with the "body of Christ"—the "Catholic Church"—and wants to emphasize that believers in Christ are *one* in Christ and in Christ *one* with each other. That undoubtedly is also the meaning of "communion of saints" in the Creed of Niceta of Remesiana.

Niceta told his hearers: "After the confession of the Blessed Trinity you now profess to believe in a holy catholic church. What else is the church than the congregation of all saints? For from the beginning of the world

whether they were the patriarchs Abraham, Isaac, and Jacob, or the prophets, or the apostles, or the martyrs, or other just men who were, who are, or who will be, they are the one church because, sanctified by one faith and conversion and sealed by the one Spirit, they have been made one body: of which body it is affirmed and it is written that Christ is the Head. To this I say more. Even the angels, even the powers and the celestial hosts are bound together in this one Church as the apostle teaches, because in Christ all things are reconciled, not only those on earth but also those which are in heaven. Therefore you believe that in this one Church the communion of saints will be realized. Let it be known that this one catholic Church is constituted in all the earth, whose communion you ought firmly to retain. There are indeed other pseudo-churches but there is nothing in common with them, as those namely of the Manichaeans, of the Cataphrigians, of the followers of Marcion, or of other heretics or schismatics because now they cease to be those holy churches, since deceived by demoniacal doctrines they believe otherwise and act differently than Christ the Lord has commanded and the apostles have delivered. You believe then the remission of sins." (The Latin original is cited in Badcock, *History of the Creeds*, 2nd ed., 1938, p. 261f.)

Here "communion of saints" can hardly be understood as "communion of holy things" or as "participation in the Eucharist." Such communion is not attained by holding fast to the Catholic Church. Besides, angels do not participate in the sacraments. The expression can therefore be rightly understood only as "communion of holy persons." Here the expression designates a *relationship* which is established by holding fast to the Catholic Church and such relationship embraces not only the saints on earth and in heaven but also the angels. [According to Augustine the predestinated are to fill up and repair the blank made by the fallen angels.] In short, the "communion of saints" as confessed in the Creed of Niceta is the "body of Christ" — all those who are united with Christ and in Christ with each other.

"Communion of saints" in the Apostles' Creed may be called a summary of Augustine's doctrine of the Church as the body of Christ. However, since he, as Luther remarks, spoke so much of the sacraments and so little of the Word, Augustine encouraged the growing sacramentalism and thus prepared the way for Abelard and others to define "com-

munion of saints" as "participation in the sacraments," especially in the Eucharist. The *Catechismus Romanus*, Pars I, cap. x, qu. xx, 2, says that "communion of saints" is a "kind of explanation" of one holy Catholic Church. "Communion of saints must be understood as communion of sacraments. . . . Although this expression fits all sacraments — since they all unite us with God and make us partakers of Him whose grace we receive, yet it is especially appropriate to the Eucharist, because it effects such communion."

Furthermore, due to the growing hierarchical tendency in the Church at that day ["the mystery of iniquity doth already work," 2 Thess. 2:7] Augustine *mistakenly* held that the "Catholic Church," that is, the *outward visible organization governed by the bishops*, "alone is the body of Christ" (de cor. Don. XI, 50). Augustine speaks of Catholics who "have eaten the body of Christ, not only sacramentally, but really, being incorporated in His body" and even "though they have afterwards lapsed into some heresy, or even into heathenism and idolatry, yet by virtue of this one thing, they have received the baptism of Christ, in the body of Christ, that is to say, in the Catholic Church, they shall not die eternally, but at one time or other obtain eternal life." (de civ. Dei XXI, 20.) By thus equating the "body of Christ" with the visible, external "Catholic Church," Augustine made room for the later teaching that the *visible, external Roman Church governed by the pope is the body of Christ*. See Encyclical of Pius XII, On the Mystical Body of Christ, 1943.

It was only after Luther realized that it is the invisible spiritual communion of all true believers alone which is the body of Christ, and after he had contrasted this communion of saints with the visible organized Church, where he saw nothing but abuse and corruption on every side, that Luther became the great Reformer of the Church. Having learned the truth which he laid down in his Large Catechism, "This is the meaning and substance of 'communion of saints': I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms," Luther comforted himself with this fact: "I am also a part and member of the same, a sharer and joint owner of all the goods it possesses; brought to it and incorporated into it by the

Holy Ghost by having heard and continuing to hear the Word of God, which is the beginning of entering it." By the knowledge that the Church is nothing else but the congregation of believers and that he was a member of this Church, the blessed fellowship of faith here on earth, Luther was liberated from all human bondage and from the yoke of papistic tyranny. In this knowledge he also became certain of his state of grace, that he had part in Christ and His heavenly kingdom.

The Church as the body of Christ is purely a fellowship of faith. Membership in the holy Christian Church, the Communion of Saints, is in no wise dependent on obedience to any church government, or, on membership in some external church-body or congregation, or, on the observance of certain rites and ceremonies. But it is determined solely by our faith in Jesus Christ as our Savior. It is this doctrine of the Church which gives to us the blessed certitude of faith that we are in the state of grace. It is this doctrine alone which preserves to us our glorious liberty as the sons of God. Let us not permit any Romanist to rob us of the certitude of our faith and of our glorious liberty by telling us that the *body of Christ is realized on earth* only by eating Christ's body in the Sacrament and that "communion of saints" must be interpreted as "participation in the Eucharist."

D.

• The Chaplain's Obligation to Abide by the Doctrinal Tenets and Practices of His Church

A Word to Chaplains by Chaplain
Gynther Storaasli, Chaplaincy Director E.L.C.

(Editorial Note: The following is from an article, "The Chaplain and His Relationship to His Church Body," published in *The Lutheran Chaplain*, June, 1958. We can by no means endorse the whole of the article as it appeared in that publication. For instance, the article scores as a failure of Lutheran chaplains to maintain the "desired relationship" with their own church bodies only Altar and Pulpit Fellowship "with non-Lutherans." But we do whole-heartedly endorse the portion of the article which appears here. — P. H. B.)

When you were endorsed ecclesiastically for the chaplaincy your church body went on record that you were an ordained minister of the Lutheran Church in good standing.

But while the ecclesiastical endorsement emphasized or emphasizes the current standing of your church membership, it also signifies that *as long as you are in the chaplaincy* you are under the discipline of the denomination which endorsed you.

You're Not Free To Preach As You Want To

Your denominations, like God, did not surrender their claims upon you when they approved your coming into the chaplaincy. They somewhat relinquished their immediate supervision over your time and activities, but in so doing transferred this responsibility to agencies of their own choosing such as the Armed Services Commission of The Lutheran Church-Missouri Synod and [we would prefer "or"—P.H.B.] the Bureau of Service to Military Personnel. But in surrendering their immediate supervision over you as a pastor, they did not thereby present you with a blanket authority to teach, preach and practice as you might see fit, but expected and expect each of you to abide by the foundation principles within the framework in which the Lutheran Church has always worked.

• For Sale

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Das Weimarische Bibelwerk. 15th Edit., St. Louis, Mo.

Annotationes Justi Jonae in Acta Apostolorum. (Justus Jonas, Annotations on the Acts of the Apostles, in Latin.) Wittenberg, 1524.

Annotationes Philippi Melancthonis in Epistolam Pauli ad Romanos unum, et ad Corinthios duas. 1523. (Annotations of Phillip Melancthon on the Epistle to the Romans and on the Two Epistles to the Corinthians, in Latin.)

Walters Briefe. (2 Vols.)

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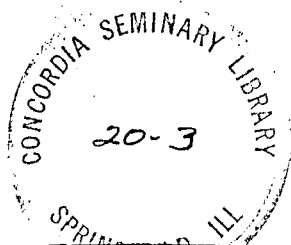
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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding wight of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency.. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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NUMBER 3

IN THIS ISSUE: What's Wrong With Our St. Louis Seminary? — Lutheran Monks — Luther and Celibacy — Will He Be Admitted to the Missouri Synod Ministry? — Dr. Piepkorn on the Ordination of a Lutheran "Priest" — Babes in the Woods — An Ecumenical Council? — One of the Seven Mysteries of the Missouri Synod — Counting Noses — Emphasis on Externals — How Old is the High Church Movement? — The Difference — Review of Publications — What Our Readers Say

● Is This Legalism?

We entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the holy Gospel is surrendered, no room is given to the least error. This is our position, not because of any constraint of the Law, from which we know ourselves

wholly free; but because we have been wooed and won by God's Holy Spirit through the Gospel, by which He makes the unwilling willing. We have put ourselves under the direction of that Holy Spirit, as it is revealed to us in the Holy Scriptures, by which all doctrine is to be judged. From these Scriptures we know that the very nature of doctrinal error is such that the least of it has within itself the power to imperil, injure, and eventually to destroy Christian faith, within

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

an individual as well as within a whole corporate group. As the Apostle puts it, "A little leaven leaveneth the whole lump." (Gal. 5, 9; I Cor. 5, 6.) Standing fast in the Liberty wherewith Christ has made us free, we declare ourselves equally unenslaved by constraint of any man-made laws, rules, regulations, and resolutions which are contrary to Scripture, our guide in spiritual matters. So, for instance, when there would be foisted on us the Scripturally and historically erroneous principle of "details of doctrine and practice which have never been considered divisive in the Lutheran Church"; or when a score of similar indifferent cliches, devised against the Truth, are advocated in the interest of false union, either between professed Lutherans, or between Lutherans and others.

We also know how to deal evangelically with such individuals and groups as are in error. Such dealing will differ from case to case, according to circumstances. However, this is quite another matter, on the discussion of which we do not wish to enter at this time. It can never move nor influence us not to reject the least error itself; it can never move us to tolerate such error or to declare it a matter of indifference in any way.

If this is legalism, then we are indeed legalists. Then also true Lutheranism, the Lutheranism documented in the public Confessions of our Church, is legalistic. But we are willing and anxious to cast our lot with that Lutheranism and with that Church rather than with the cause of modern unionistic "Lutheranism" and its churches no matter what the odds against us may seem to be or not to be. It is because we have long since most prayerfully and carefully examined that Lutheranism and found it to be in agreement with the Word of the Holy Spirit, which is our sole final guide in all religious matters, that we have espoused Confessional Lutheranism and that we are minded under God to live and to die by it. We are convinced that, no matter how few or how many may accept it,

God's Word and Luther's doctrine pure
Shall to eternity endure. P. H. B.

❶ What's Wrong With Our St. Louis Seminary?

"Is it going high church liturgically? Are our present-day graduates as solidly Lutheran as those of former years were on the inspiration of Scripture and other distinctive doctrines? Why do our young pastors move around so much from parish to parish?"

These were among the searching questions asked of President Alfred O. Fuerbringer of Concordia Seminary in a press interview by a panel of four editors of District Editions of the *Lutheran Witness*, according to the *Eastern District News*, supplement to the *Lutheran Witness*, Dec. 16, 1958. The panel, "Meet the Prez," was a feature of the banquet of the Editors' Conference on Nov. 18.

In its article, which appeared under the heading given above, the *Eastern District News* adds: "Dr. Fuerbringer was able to satisfy his questioners (as if they needed it!) that in spite of external changes Concordia Seminary is still the staunchly Lutheran, God-fearing, and Bible-believing institution it has been from the start of its 120-year history."

Readers of the *Confessional Lutheran*, who are acquainted with tragic facts presented from time to time concerning some of the things that are going on at our seminary today as well as other better informed members of our church, will not be as easily satisfied as some others apparently are according to the *Eastern District News*. As God-fearing, Bible-believing Christians they know what is written Is. 5, 20: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

P. H. B.

• Lutheran Monks

We now have some real, genuine monks within our circles.

In the December, 1956, *Confessional Lutheran* we reported that the Institute of Liturgical Studies at Valparaiso University, held at Detroit in June, 1956, a special meeting was called by the Rev. Arthur Carl Kreinheder to organize the "Fellowship of St. Augustine."

Explaining the purpose of this organization, Dr. A. C. Piepkorn wrote in the *Lutheran Layman*, April, 1958, "The Fellowship of St. Augustine' is a group of Lutheran men and women, pastors and laypeople, who are bound to nothing more than to prayer that God will raise up 'men and women of faith to serve Him in religious communities to the praise and glory of His Holy Name and to the comfort of His faithful people.' . . . If God hears the prayers of the fellowship and such a community is established in our midst, it will be erected firmly upon the principles of the Book of Concord and organized in accordance with the best counsel that the leader-

ship of our Church can give." Already in 1950, before he became professor in St. Louis, Dr. Piepkorn had said: "We pray for vocations to the communal service of God here and abroad in the ministry of mercy, in the ministry of teaching, in the ministry of intercession, and in the Sacred Ministry of the Holy Gospel." (*Una Sancta*, 1950, Advent, p. 3.)

"The Servants of Christ"

A Lutheran monastery has now been established in our midst. *Una Sancta*, 1958, Reformation, p. 31, reports: "The 'Congregation of the Servants of Christ,' a religious community for Lutheran men, was initiated on August 12, 1958, at St. Augustine's House, Oxford, Mich., the retreat house of the Fellowship of St. Augustine. The Rev. Arthur Carl Kreinheder and Mr. D. James Lorah became the first two members of the Congregation, and they were joined by two more on October 4. . . . Information about the Congregation of the Servants of Christ, and about retreats at St. Augustine's House, can be obtained by writing to the Father Superior, St. Augustine's House, Oxford, Mich."

Under the title "The Religious Life in Community for the Church of the Augsburg Confession," Rev. Kreinheder wrote in *Una Sancta*, 1956, St. Matthew Apostle, p. 12, "the life of the community will be centered in prayer. . . . In joyful expectation of their Lord's return, the members of the community will find the center of life in the Holy Eucharist. In the Holy Communion, the brother daily meets his Lord and Savior, whom he will serve in thanksgiving for the salvation wrought alone by Jesus Christ, the Incarnate Word. The members of the community will dedicate their lives in service to Christ and His Church. This service may take many forms. The community will seek to serve the congregations of the Church in various ways wherever there is a need. Members of the community will seek to serve as pastors and assistant pastors, especially in changing big-city parishes. They will seek to conduct preaching missions and to give lectures and instructions for both young and old. They will seek to meet and comfort with the Gospel sinners of all walks and stations of life, the lonely, the neglected and forgotten, the despondent and despairing, and bringing them the assurance of the forgiveness of sins in Absolution after Private Confession. They will conduct retreats for both clergy and laity, where God may speak to the soul in prayer, meditation and silence."

That means that the brothers will observe the so-called canonical hours, celebrate the Lord's Supper daily and observe the festivals of the various "saints" of the Church. A "Saint Calendar" has long ago been published in our circles.

Extravagant Praise of Virginity

In an article entitled "Christian Celibacy and Life in Community" in *Una Sancta*, 1958, Visitation, p. 16, Rev. Kreinheder refers to "a refreshing new approach to the concepts of obedience, poverty, and celibacy," written by a German layman, and then says: "He who has read what Saint John says about the virgins and the Lamb [both used figuratively here — edit.], or who has had the opportunity to look deep into a virgin heart, knows that virginity is much more than the renunciation of the sexual life. This renunciation as such, and even much more the renunciation of marital companionship, is first of all actually a negative thing — much more deeply a lack than the renunciation of property in poverty and renunciation of power and certain forms of freedom in obedience. For before possession of property, before power or freedom in a human sense, there exists sexuality, the insufficiency of man or woman to himself or herself and the need of completion. To want to live unmarried means first to make the defect permanent; the biological defect of asexuality and the social defect of solitude, the lack of marital partnership. The meaning of virginity must lie in a value which incomparably exceeds this defect. That value of virginity lies in the special manner of union with the Lord and in proximity to Him — not for nothing was it the virginal Apostle John who at the Last Supper reclined on the bosom of the Lord. Because this closeness of God to man became possible only through the Incarnation, there was no virginity in the old dispensation. The virginal Apostle was the one to whom Christ entrusted His Mother, after He had entrusted the flock to Peter. And what is more, the Spirit deemed him worthy to behold upon Patmos, in visions, the Second Coming of the Lord. It was the same virginal Apostle who closed his message with the words 'Come Lord,' and who at the end of his life said, 'Children, love one another.' It may be supposed that all this is connected with his virginity, with his close proximity to Our Lord's heart. The Virgin Mary's virginity can also be understood thus."

And there is not a word of all of this in Scripture!

D.

☉ Luther and Celibacy

In *Una Sancta*, 1958, Visitation, p. 13, Rev. A. C. Kreinheder says: "Lutherans in general will be surprised to learn that the great Reformer, Martin Luther, wrote to the magistrates of Hereford on this subject as follows: 'Inasmuch as the Brethren and Sisters were first to begin the Gospel among you, lead a creditable life, have a decent and well behaved congregation, and at the same time faithfully teach and hold the pure Word, may I affectionately entreat your worships not to permit any dispeace or molestation to befall them, on account of their still wearing of the religious dress, and observing old and laudable usages not contrary to the Gospel? For such monasteries and brethren-houses please me beyond measure. Would to God that all monastic institutions were like them!' . . . 'Clergymen, cities, and countries would then be better served and more prosperous than they are now.'"

The letter here referred to is found in the St. Louis edition of Luther's Works, Vol. XXIIa, 175f, No. 1869. But as is seen from the opening words of that letter (not cited by Rev. Kreinheder), Luther there pleaded with the magistrates of Hereford not to permit a contemplated compulsory change among the Sisters and Brothers (cf. also Letter No. 1889, 1740f) by which their way of life and habit would be abandoned, because "unnecessary changes, especially in divine matters, are very dangerous." [Some of these Brethren were his friends of long standing (cf. Letters, No. 633, 1116, 1171, 1315, 1401, 1402, 1870, 1890).] This letter was written on January 31, 1532. On October 24, 1534, Luther wrote once more to the magistrates in Hereford and again pleaded that they should not listen to hotheads and impatient men; that they should leave the Brothers and Sisters in peace and make no unjust demands upon them. Time would tell whether the Brothers and Sisters would remain as they were or voluntarily change their habit and state. But they should not be compelled to do so. (St. Louis Ed., XXIIb, 1926, No. 2084.) In a letter addressed to the brethren on the same day, Luther says that he always held that their way of life, after being cleansed from papistical filth and loosed from the bands of conscience, was very pleasing to him as a means of instructing believers in the fear of God and in discipline. Time will show a plan. "For I would gladly see your way of life preserved as long as through love it serves and is of benefit to many under the

freedom and grace of Christ." (P. 1927f, No. 2085.)

It is self-evident that in all this the Brothers and Sisters were not bound in conscience anymore to observe vows of obedience, poverty, and celibacy, especially not the latter. For as Luther pointed out in 1521, in his "Judgment of Spiritual and Monastic Vows" (XIX, 1501ff), the "pious chastity" which some have undertaken as a "good devotion" either does not exist or is impossible to keep (1637). In this life neither a "virgin" nor an unmarried person can be without sinful lust. In the following pages Luther then points out that since God has not commanded the vow of celibacy and has not promised to effect anything in us through such vow; in short, since it is a self-chosen, man-devised work and devotion, therefore such a vow does not glorify God but is of the devil and glorifies the devil. He concludes his long discussion by saying that such vows are vain, not permitted, ungodly and contrary to the Gospel, and should therefore with a good conscience be set aside. "Therefore I pray all who would listen to my counsel for Christ's sake to leave the cloister life and go back to the liberty wherewith Christ has made us free."

In his "Admonition to the Ecclesiastics Meeting at the Diet at Augsburg in 1530," Luther said that "celibacy, that is, the unmarried state or when marriage is prohibited . . . is contrary to the Word of God and the ancient blessed usages of Christendom. . . . The prophet here (Dan. 11:37) designates it as a special abomination of the Antichrist, next to idolatry." (XVI, 974: cf. 977: "For monks I do not know how to pray, for it is well known that you would rather have them be altogether for the devil.")

And in the year 1534, the year when he pleaded with the magistrates at Hereford to let the Brothers and Sisters live in peace, he wrote: "A cloister is a hell in which the devil is abbot and prior; monks and nuns, the condemned souls." (XIX, 1851.)

And yet monkery is being established in our midst. D.

❸ Will He Be Admitted to the Missouri Synod Ministry?

In the *Lutheran Layman*, April 1958, Dr. Piepkorn, after stating that Rev. Kreinheder is the "son of the second Lutheran president of Valparaiso University," continues: "He is

an applicant for admittance by colloquy to the ministry of The Lutheran Church—Missouri Synod. He has assurance of sponsorship from a District president of The Lutheran Church—Missouri Synod. At this writing the Rev. Mr. Kreinheder is a student at Concordia Seminary, St. Louis, as part of his preparation for a colloquy. He has offered to repeat at any time before competent authority the promises that 'The Lutheran Agenda' prescribes for Holy Ordination in The Lutheran Church—Missouri Synod."

At his ordination a candidate for the ministry within the Missouri Synod is asked: "Dost thou hold and profess the doctrine of the Evangelical Lutheran Church as laid down in the Symbols contained in the Book of Concord in 1580, especially, the three Ecumenical Creeds, the Augsburg Confession, the Apology of the same, the Smalcald Articles, the Small and the Large Catechism, and the Formula of Concord, to be the true doctrine of the Holy Scripture?"

How can Rev. Kreinheder with his published views on Monastic Life and Celibacy — and how could Dr. A. C. Piepkorn when he became professor at Concordia Seminary in St. Louis — conscientiously subscribe, for example, to Article III of the Smalcald Articles, in which the Lutheran Church confesses that the convents and cloisters should be returned to their original use of educating men and women — the latter to be *mothers* and *house-keepers*, etc.: "If they will not serve this purpose, it is better that they be abandoned or razed, rather than (continued and), with their blasphemous services invented by men, regarded as something better than the ordinary Christian life and the offices and callings ordained by God. For all this is contrary to the first chief article concerning the redemption made through Jesus Christ. Add to this that (like all other human inventions) these have neither been commanded; they are needless and useless, and, besides afford occasion for dangerous and vain labor (dangerous annoyances and fruitless worship), such services as the prophets call *Aven*, i.e., pain and labor." (Triglotta, p. 471)?

Will the Rev. Arthur Carl Kreinheder, who was ordained a priest of the Church of Sweden by Bishop Nygren of Lund, be admitted to the Missouri Synod ministry without publicly retracting his un-Scriptural and un-Lutheran views of the celibate life? What answer will responsible synodical officials give to this question? D.

❶ Dr. Piepkorn on the Ordination of a Lutheran "Priest"

Commenting on the fact that the Rev. Arthur Carl Kreinheder was ordained a "priest" of the Church of Sweden by Bishop Nygren of Lund in 1956 (cf. *Una Sancta*, 1956, St. Matthew Apostle, p. 28), Dr. Piepkorn said in the *Lutheran Layman*, 1958, April, "No Lutheran will boggle at the word 'priest,' which is a common designation for Lutheran clergymen in the Lutheran Symbols and in many branches of the contemporary Lutheran Church."

Contemporary Lutheran High-Church Men

Contemporary Lutheran High-Church or *Una Sancta* men speak of the Ministry as an "order" and contend that a special "priesthood" is conferred by the "sacrament" of ordination, and that such ordination should be conferred by "bishops."

In *Una Sancta*, 1957, Easter, p. 19, it is said that "ordination essentially effects the incorporation into the *ordo* of the spiritual office," and in *Una Sancta*, 1957, Pentecost, p. 17, we read, "In the ordination a charisma of the office is conferred." According to an "ordination sermon" published in *Una Sancta*, 1951, Lutheran Martyrs of Florida, p. 9ff, the ordination service by the laying on of hands confers upon the ordained the charismatic gift of which I Tim. 4:14 and II Tim. 1:6, 14 speaks. "We are here to set him apart in the Name of our eternal High Priest for the apostolic priesthood of the New Testament." "Some people here may deplore the fact that there is no one in bishop's orders present among us to lead us in this rite. We deplore it also." "God is giving you a part in the priesthood, the priestly office of the New Testament." "In an intensely real sense, He is making you an *alter Christus*, another Christ, to men." "That is your abiding possession from this day forward." (The author of the sermon is not given.)

The Lutheran Confessions

In *Una Sancta*, 1955, St. Michael's, p. 3ff, Dr. Piepkorn has an extended article on "The Sacred Ministry and Holy Ordination." On page 8 he says: "Contrary to a widespread misconception, in addition to being described as an office (*ministerium*; Amt), the Sacred Ministry is also described as an order." How does he prove that? He refers to the Apology XXII, 13 and the Smalcald Articles, Part II, XI, 1. But as the *Confessional Lutheran*, 1958,

p. 100f, pointed out, "in both these references the sacred Ministry is described as it exists in the Roman Catholic Church," and not as it exists in the Lutheran Church.

Again, Dr. Piepkorn says: "Only those who have been admitted to the Sacred Ministry in the prescribed way ought to administer the duties of this office. 'No one should (debeat; soll) publicly teach or administer the Sacraments in the Church unless he be called in the prescribed way (*nisi rite vocatus; ohn ordentlichen Beruf*)' (Augsburg Confession, XIV) . . . *Rite vocatus* is a thoroughly technical term; in Article XIV it includes and implies Ordination." And how does he prove that? He contends that this may be seen "from the fact that in the sixteenth century this Article was approved by both the authors of the Papalist Confutation and the Eastern Orthodox Ecumenical Patriarch Jeremiah II." Dr. Piepkorn then cites Florovsky, "Strangely enough, [the Patriarch] was satisfied with the Augustana's statement on Holy Orders, i.e., that nobody could administer Sacraments and preach the Word of God publicly, *nisi rite vocatus et ordinatus ad hanc functionem*." But as the editor of the *Confessional Lutheran* has pointed out, it is not a "fact" that Article XIV of the Augsburg Confession was simply approved by the authors of the Papalist Confutation. The Apology says that it was received by them "with the proviso that we employ canonical ordination." (*Triglotta*, p. 315.) And as to the statement of Florovsky that the Eastern Patriarch was satisfied because the Augsburg Confession restricted the public ministry *nisi sit rite vocatus et ordinatus ad hanc functionem*, it should be remembered that the "et ordinatus ad hanc functionem" (and ordained unto this function) is not found in Article XIV of the Augsburg Confession.

Is "Ordination" a "Sacrament"?

Dr. Piepkorn contends that "the term 'sacrament' is applicable both to the Sacred Ministry as well as to Holy Ordination, the distinctive element of which is the imposition of hands by a pastor." He then cites the Apology, XIII, 9-13. The Apology says, "if we call Sacraments rites which have the command of God, and to which the promise of grace has been added, it is easy to decide what are properly called Sacraments. For rites instituted by men will not in this way be Sacraments properly so called." The Apology then says that Baptism, the Lord's Supper, and Absolution "are truly Sacraments." But the Apology is also willing to allow the term

"sacrament" to be applied to the "ordination of priests." (Cf. first draft of the Apology in Luther, St. Louis Ed., XVI, p. 1094.) The Apology speaks of "our priests" (cf. *Triglotta*, p. 315), but it would call ministers of the word "priests," not because they "sacrifice for the people," but because they "teach the Gospel and administer the Sacraments to the people." The Apology emphatically rejects the idea of "another priesthood like the Levitical." However, "if ordination be understood as applying to the ministry of the word, we are not unwilling to call ordination a sacrament. For the ministry of the Word has God's command and glorious promises . . . neither will we refuse to call the imposition of hands a sacrament." (*Triglotta*, p. 311.) Here the Apology clearly used the term "sacrament" in a wider sense. But nowhere does it say that the "imposition of hands" is commanded by God or that it imparts the charisma of a priestly office, as High Church men contend.

The Jurisdiction of Bishops

Dr. Piepkorn says: "*The authority of the Order and the authority of jurisdiction are to be differentiated.* 'We are pleased with the ancient division of authority into the authority of the Order (*potestas ordinis*) and the authority of jurisdiction (*potestas jurisdictionis*). So the bishop has the authority of his Order, that is, the Ministry of the Word and of the Sacraments. He also has the authority of jurisdiction, that is, the authority of excommunicating those scandalously guilty of public crimes and again of absolving them, if after conversion they seek Absolution.' (Apology, XXVIII, 13.)" (P. 9.) Article XXVIII of the Augsburg Confession says: "The power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments." (*Triglotta*, p. 85.) And Article XIV of the Apology says: "We have frequently testified in this assembly that it is our greatest wish to maintain church-polity and the grades in the Church, even though they have been made by human authority." (*Triglotta*, p. 315.) But according to the Smalcald Articles, on the Power and Jurisdiction of Bishops, the power to preach the Gospel, remit and retain sins, and to administer the Sacraments is "by divine right common to all who preside over churches, whether they are called pastors, or elders, or bishops." (*Triglotta*, p. 521.) And as to the authority of jurisdiction of excommunicating those guilty of manifest crimes,

"it is certain that (it) belongs to all pastors." (*Triglotta*, p. 525.)

The Smalcald Articles, III, X, 1, say: "If bishops would be true bishops . . . it might be granted to them for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers." (*Triglotta*, p. 497.) However, "since by divine authority the grades of bishop and pastor are not diverse, it is manifest that ordination administered by a pastor in his own church is valid by divine law." (*Triglotta*, p. 523.)

Apostolic Succession

Dr. Piepkorn finally says: "*The bishops are the successors of the Apostles in the government of the Church.* 'As St. Jerome writes, that the priests of Alexandria ruled the church together and in common, as the Apostles also did, and afterward all bishops throughout Christendom, until the Pope raised his head over all of them.' (Smalcald Articles, Part II, IV, 9)." (P. 10.) The Lutheran Confessions know nothing of a so-called Apostolic Succession. But Dr. Piepkorn does.

In *Una Sancta*, 1957, Pentecost, p. 7ff, Bishop Bo Harald Giertz of Gothenburg, Sweden, says: "The offices of our priests and bishops have been received in unbroken succession from the Apostolic Church." He says of the Apostolic Succession, "we value it highly and are happy to have it. . . . The Succession is one of the many ties which unite us with the Church of the Apostles." Referring to this claim of Bishop Giertz, a reader had written in the March, 1958, *Lutheran Layman*, that *Popular Symbolics* said of the Apostolic Succession which Bishop Giertz prized so highly, "Scripture knows nothing . . . of the apostolic succession. . . . The Apostolic Succession is a myth." To this Dr. Piepkorn answered in the April, 1958, *Lutheran Layman*, "The Church of Sweden can legitimately prize this symbol of Catholic continuity. We prize altogether legitimately many things which we have and of which Scripture knows nothing." Dr. Piepkorn, accordingly seems to agree with *Popular Symbolics* when it says that "Scripture knows nothing of the Apostolic Succession." Yet he does not seem to agree with *Popular Symbolics* when it says that "the Apostolic Succession is a myth." For one would hardly agree that one can legitimately prize a "myth."

"Popular Symbolics"

Dr. Piepkorn says that "*Popular Symbolics*," which was edited by Drs. Th.

Engelder, W. Arndt, Th. Graebner, and F. E. Mayer in 1934, "is not used as a textbook at Concordia Seminary any longer." Dr. Piepkorn teaches Symbolics at Concordia Seminary. Is this perhaps the reason?

Popular Symbolics says: "THE MINISTRY DOES NOT CONSTITUTE A HOLY 'ORDER' NOR A 'PRIESTHOOD' endowed with superior sanctity and exercising the priestly functions of offering the sacrifice of the Eucharist and mediating between God and man. This conception of the ministry, held by Catholics, Episcopalians, and other bodies (sacerdotalism), encroaches in a more or less pronounced degree on the office and work of Christ, thus constituting sacrilege, and on the status and dignity of the Christian people, and that spells priestly arrogance. There is but one Priest, who offered one sacrifice for sin, Jesus Christ, Heb. 7:17; 10:12, 14, 18. Therefore Eph. 3:12; 1 Tim. 2:5. (See 138.) And all Christians are priests, offering the sacrifices of prayer and service. 'Ye are a royal priesthood' (1 Pet. 2:9) is addressed to all Christendom, not to a particular class of Christians. 1 Pet. 2:5; 1 John 2:27; Rev. 1:6; 5:10; Gal. 6:1 ('spiritual'). The presbyters (elders) are never designated nor described as priests by virtue of their office. The ministers are distinguished from the layman not by membership in a *holy order*, but by their incumbency of an office, and that an office of service, 1 Cor. 3:5; II Cor. 4:5; Col. 1:25. Ap. XIII, p. 7f; XXII, 9f; XXIV, 25f, 30f, 58f. S. A., Of the Power, 71." (P. 112.)

Don't you think that is high time that someone else should take over teaching Symbolics in St. Louis to future pastors of our congregations?

D.

● Babes in the Woods

The *Confessional Lutheran* constantly receives letters from readers who are in sympathy with its evangelical testimony, — many, many more than we could ever hope to publish, and not infrequently from most unexpected sources. For instance, the editor of a non-Synodical Conference organ corresponding to our own *Lutheran Witness* in a letter to a prominent attorney who was a member of a very liberal Lutheran church body but no longer felt at home there once referred to the *Confessional Lutheran* as a "scandal sheet." The latter passed this information on to us with a very insistent suggestion that we write the editor, demanding that he apologize for speaking of our publication in such terms, the meaning of which he

likely did not know, or face a court suit. (We did neither the one nor the other, but thanked the informant for his sympathetic interest and for defending our publication against such libel.)

We, very rarely, receive letters also from evidently disgruntled readers who disagree with our evangelical position. Quite a few years ago we, for instance, received a letter from an evidently very confused younger pastor who with reference to Dr. Walther's well known dictum (to his shame let it be said that he himself was a descendant of the Walthers) wrote us: We are no longer what we once were, *and I thank God that it is so!* (We published the letter, but charitably withheld the name of its author to spare him the embarrassment its publication would have caused him.)

The *Confessional Lutheran* is not an open forum in which truth and error enjoy an equal right to let themselves be heard, — as is the case with so many Lutheran publications today. When we publish letters taking issue with the truth, this is done with such safeguards as may be deemed necessary. If therefore we shall now publish a letter (as will follow below) without all of the comment that may seem necessary to set things straight, this is being done only because we confidently trust that our readers themselves will be able to supply what is needed. We do however wish to make one or the other comment with regard to the letter, which comes from a number of students at our Springfield Seminary. The signatories of the letter seem to be anxious not to have our Springfield seminary overlooked in any picture of what is wrong within our beloved synod today, — "Surely, there must be something here at Springfield to warrant your attention." Unfortunately we must, after reading this letter, say: There is! Our readers should not fail to note the dating of the letter according to the calendar of the Catholic Church ("liturgical" its signatories would no doubt call this): "Nov. 25, 1958 — Feast of St. Catherine, Virgin and Martyr." Catherine of Alexandria, a "saint" according to the Catholic conception of that term, is a legendary character concerning whom such a nonsensical tradition was invented during the Dark Ages that even Catholic authorities were finally compelled to declare it "false." (*Catholic Encyclopedia*.) Luther in his characteristic way had said that anyone who but has a nose could notice this. (St. Louis Edit., III, 1166.) Nov. 25 nevertheless remains assigned as a day of devotion to this "saint" in the liturgical calendar of the Catholic

Church, although it even there now represents a feast of less than second or even third grade rank. (Double. The liturgical rank of feasts in the Catholic Church, graded in descending order, is: Double First Class, Double Second Class, Double Major, Double, and Simple.) This liturgical calendar with its numerous "saints" a la Rome's conception of such things seems to be the thing to the signatories of the letter before us, who evidently believe that in such things the last word in scholarly research has come to them. At least one or the other of these signatories is recognizable in a presentation of a Solemn Choral Eucharist presented by members of a small "Liturgical Group" at Concordia Seminary in Springfield (filmed in color slides with synchronized tape recording), in vestments and paraphernalia which might have been bought or borrowed from some Catholic Church or supply house, — not to refer to the uncritical comment which accompanies the presentation. It's all a part of the High Church Movement (meaning simply a pronounced Romanistic tendency) in our midst.

We do not ordinarily disclose names of our correspondents, especially when this might lead to embarrassment for them. However, the signatories to this letter seem to be so anxious to see their names appear in print that we shall oblige them (so far as their signatures are legible to us). We do want to add in all charity that it is our honest conviction that the letter before us was dictated wholly by academic and theological immaturity rather than that it should have been written in malice.

The letter under discussion now follows.

Nov. 25, 1958
Feast of St. Catherine
Virgin and Martyr

Dear Sirs:

We, the undersigned, students of Concordia Seminary, Springfield, Ill., have been reading your magazine quite faithfully for the past few years. We do not doubt the fact that there are cases of laxity, both in doctrine and in practice, within our beloved Mo. Synod. We also agree that these instances should be brought to light and dealt with. This is nothing more than our God-given duty.

However, it never ceases to amaze us that the manner in which you are doing this is so often lacking in Christian love and finesse. Mud-slinging and name-calling has always proved to be a detriment to His Kingdom, never an asset. On the other hand, sound scholarly research would be an asset and a

bit of it in your magazine would certainly raise its academic level.

Some of us have received your publication through the mail, unrequested, and until such academic improvements are made, we would appreciate it if you would strike our names from your mailing list.

One other thought that might be included. St. Louis Seminary seems to bear the brunt of your "theological" attacks. Surely, there must be something here at Springfield to warrant your attention.

Expecting you not to print this, but wishing you would, we remain:

awaiting improvement,

Lawrence Baietti, Clifford W. Gade, (the next name is illegible to us), Herman R. Fink, Charles Kern, William E. Dornemann, Peter Goold, Robert Clark, Richard W. Meyer, (the next name is illegible to us), Kenneth L. Rosche.

● An Ecumenical Council?

The new pope, John XXIII, has called for an ecumenical council.

Commenting on this, a statement by officials of the (non-ecumenic' minded) International Council of Christian Churches released late in January said: "The pope's move is not unexpected, and it constitutes an effort of the Roman Church to seize the initiative in the ecumenical emphasis of the Twentieth Century. The pope is the proper one to lead such a movement, the statement of officials of the ICCC, which stands for a Twentieth Century Reformation, goes on to say; for the arguments of 'ecumenical' Protestantism are the same as those used by the Roman Church who knows how long ago. The difference between the two, according to their own confession and protestations, is not so much one of principle, but of position, pride, and mere historic 'adjustment.'

"Protestants who have been 'repenting' of their division and confessing their humility," the statement says, "will find an accommodation." We may add that also high churchmen within the Missouri Synod would well fit into the picture and should welcome the invitation of the pope, not to mention that the High Church Movement started in Rome.

If an ecumenical council were to be held on the basis of the present structure of the World Council of Churches, the pope would in view of his numerical representation have the controlling votes and power in such a council.

Executives of the ICCC welcomed the pope's historic move as one that would

"separate the apostate forces within present-day Protestantism which have been working for unity with Rome from true evangelicals."

This is in accord with I Cor. 11, 19: "There must be even heresies among you, so that they who are tried and proved may become manifest among you." It belongs to the grace of God that He permits genuine coin to be distinguished from counterfeit currency in religious matters, on which our soul's salvation depends. P. H. B.

❶ One of the Seven Mysteries of the Missouri Synod

The Rev. Edw. T. Dahlberg, president of the National Council of "the Churches of Christ" in the U.S.A. spent eleven days overseas at government expense bringing "the season's greetings" to GIs at military bases in Spain and Northern Africa. Dr. Dahlberg is a social gospelist (meaning a socialist under a religious flag) and an ecumenist of the first order. In view of his long and constant record of pro-red leanings, even the secular news commentator Fulton Lewis Jr. under dateline Dec. 23 devoted his full column to exposing the activities of Dr. Dahlberg. His full comment, published under the heading "State Department Invites Pro-Red Preacher to Deliver Yule Message to Overseas GIs," follows.

"The government has announced that it has invited the president of the National Council of Churches, the Rev. Edwin Dahlberg, to spend Christmas with American servicemen in Spain and North Africa.

"In typical State Department fashion it has selected a constant critic of American foreign policy, a man who only three weeks ago was busily engaged in engineering a 'unanimous' condemnation of this country's refusal to recognize Red China.

"Late last month in Cleveland, the National Council's 500-member World Order Study Conference voted that it was 'inescapably clear' that Communist China must be recognized by the United States and admitted to the United Nations. As president of the National Council Dahlberg was the convention's most important delegate. In no small measure the convention's declaration was due to his influence.

"Rev. Dahlberg has developed, over the years, a peculiar habit of writing open letters to the President in behalf of left-wingers who want some special favor. In 1943, Rev. Dahlberg came to the rescue of union leader Harry Bridges, who was about to be deported, with a letter to President Roosevelt.

"Later when Communist Party general secretary Earl Browder was 'suffering' in a Federal prison, Dahlberg came to his aid with a letter to President Roosevelt asking Browder's freedom. Dahlberg was then lending his support to the Citizens Committee to Free Earl Browder, which the Attorney General branded as 'Communist and subversive.'

"And last year Dahlberg was affixing his signature to a letter addressed to President Eisenhower, asking amnesty for the convicted Soviet atomic espionage agent, Morton Sobell, who is serving thirty years at Alcatraz.

"Inasmuch as the government is now sending Rev. Dahlberg to visit American soldiers, his views on the Communist military threat are interesting. *The Worker*, for instance, was happy to report that Rev. Dahlberg was a founder of the Washington Conference on Peaceful Alternatives to the Atlantic Pact.

"Dahlberg parroted the Communist line on that occasion by opposing any military aid that would have enabled the European nations to fight Communist aggression. He told the Communist Party's official organ that President Truman's proposal to arm our European allies was 'tragic.'

* * * *

"Another insight into the man the government has chosen as its Christmas emissary is that he is a dedicated pacifist, and a member of the radical, pacifist National Committee of the Church Peace Mission. This is a group that goes around securing signatures for a petition that pledges:

"I hereby affirm my refusal to make or use the weapons of war; and my purpose to do my utmost to win other Christians to join in this stand and to bring the church of Christ throughout the world to break with war."

"Rev. Dahlberg may tell America's fighting men, as he has in the past, that it is 'utter folly and futility' to spend 'forty billions on a system of defense that never in the world can defend us.'

"And Rev. Dahlberg may tell his audience that they should lay down their arms and combat the Communist threat with 'a plan of massive retaliation based on the Christian gospel of love.'

"To American soldiers, poised and waiting in Spain and Africa for that moment when Godless Communist Russian military might will strike, Rev. Dahlberg's 'plan' must seem notably incongruous, and the State Department which sends him must seem notably stupid."

Why do Missouri Synod publications, such as for instance the *Lutheran Witness*, no

longer tell our people things such as this and keep our people properly informed as to what is really going on among leaders of Christian churches and their present-day "union" propaganda, so that they can be properly forearmed against these sinister things? Is this no longer supposed to be a part of our Christian witness in the world? Isn't it even news anymore?

(P.S.: The Rev. Edw. T. Dahlberg is pastor of a Baptist congregation right in St. Louis.)

P. H. B.

● Counting Noses

In a Reformation sermon, quoted in *Christianity Today* (Jan. 6, 1958), the Rev. Paul Wolfe, minister of the Brick Presbyterian Church in New York City, aptly said:

"True prophecy does not count noses, nor does it operate through majority votes. The prophets of the Old Testament, almost without exception, were lonely men. Amos introduces himself as a 'herdsman,' chapt. 1, 1; he did not care to be considered among the 'recognized' school of prophets of his day. The same is true of other prophets. The men who were defeating the purposes for which the Church should stand and for which it did stand, even though there might be only seven thousand faithful souls left in all Israel [this would be called a 'splinter group' today], were the organized prophets who set their dreams in the place of God's Word."

Pronouncements of churches are not always the Voice of the Church. All that any church body can do by its vote is to establish whether or not it agrees with the doctrine of God's Word and the confession of the Church. Luther reminded us that the record of church history shows that church conventions have often erred. The official Minutes of the last several conventions of the Missouri Synod show that, contrary to its Constitution, it does not even pretend anymore to be united in its confession concerning doctrinal matters. This has (again contrary to its Constitution) been brought about by its Presidium's improperly declaring matters of doctrine adopted by less than an unanimous vote and by consistent failure properly to apply the Scriptural principles of evangelical discipline in such cases. It is such a situation that is threatening to make doctrinal division and confessional chaos permanent within the Missouri Synod today.

May God graciously give us men who will still rise up and put an end to such an ecclesiastical farce and church tragedy.

P. H. B.

● Emphasis on Externals

"The less spiritual discernment and life folks possess, the more emphasis they place on externals."

Wm. G. Coltman, *The Cathedral of Christian Truth*.

● How Old Is the High Church Movement?

The term "High Church Movement" may be relatively new, dating as it does from the early 17th century; but that for which it stands goes back as far as when the Apostle Paul wrote, in the first century: "The mystery of iniquity doth already work," II Thess. 2, 7. (Cp. Rev. 17, 5.)

Cyprian (died 258) "is the great High Churchman of the ante-Nicene period [the period ending 325]. . . . The episcopate is a unity, each individual bishop representing in himself the whole office. From the unity of the episcopate springs the unity of the Church, by which Cyprian means an empirical, outward organization. Outside of this there is no salvation." (*Concordia Cyclopaedia*.)

Concurrently with the rise of the papacy, centered in a false doctrine of the Church and its Ministry during the Middle Ages, there arose out of its false pietistic liturgical devotion one false teaching after another which is the very antithesis of Christian faith and confession.

This process continues to go on apace in the so-called "Catholic" Church, and it is mimicked by Protestants.

This is the High Church Movement.

It is as old as II Thess. 2.

Far from being against all liturgy ("a form of public worship; a ritual" — Webster's Secondary School Dictionary), we are all for liturgy so long as it is kept in proper bounds. But we are just as much against anything and everything liturgical which is opposed to the religion of Jesus Christ.

P. H. B.

● The Difference

"Learn of Me," says Christ, "and you shall find rest."

"Learn of me," says the modern liberalist, with his arrogant claim of a monopoly on Biblical scholarship and its endless "interpretations." Following this road, one finds nothing but eternal unrest.

❶ Review of Publications

My 3 Years Inside Russia. By Comrade X: As Told to Ken Anderson. 117 pages, 5½x8. Zondervan Publishing House, Grand Rapids, Mich. \$2.00.

The touching story of a German soldier (anonymous, in order to protect others) taken prisoner by the Russians at the close of World War II. Written wholly in a Christian vein and in a compelling consciousness of being a witness to others also under severest trial.

Russia under its present government is certainly an antichristian kingdom; but the distinction of being "the very antichrist" (p. 116) will always have to remain reserved for the Roman papacy, I John 2, 18; II Thess. 2. Comrade X knows where to place the real blame for Germany's great chastisement: "Our country was reaping what it had sown. We had given the world the Reformation. We had known a great faith in God. But it was my country, I must confess, where the theologians first began to doubt the teachings of the Holy Bible. First they questioned the Old Testament. Then the New. And then, foolishly believing that they were setting the pattern for a new and better world of scientific reasoning, they dared to doubt the Sonship of our Lord Jesus Christ." (P. 14.) What a lesson there is in this for us, with Modernism and Materialism now rampant in our own country!"

The book offers fascinating and edifying reading for both young and old and will not easily be laid aside. P. H. B.

* * *

This Way to Happiness. Psychology for Living. By Clyde M. Narramore, Ed.D. 183 pages, 5½x8¼. Zondervan Publishing House, Grand Rapids, Mich. \$2.95.

Dr. Narramore is Consultant in Research and Guidance for the Office of the Los Angeles County Superintendent of Schools, in which nearly a million and a half students are enrolled. It is indeed refreshing to find a man in his position whose psychology is so thoroughly saturated with the Christian spirit, who has such a mastery of his subject, and who writes in such a captivating style. We could open the book at almost any page and at once illustrate all three of these facets of the excellency of the book before us. Its chapter headings are: The Search for Happiness; Love and Affection; The Guilt Complex; Belonging; Knowledge That Satisfies; How to Handle Fear; Economic Security;

Your Unique Contribution; Secrets of Success; Faith That Endures.

The book offers delightful and rewarding reading for both professional men and the laity alike. Unfortunately it is marred by a few faults. Since the Fall into sin man does not by nature have a free choice of heaven or hell, and willingness is not a requirement for the new birth (p. 48, 50): Rather, in and by the new birth God creates willingness, and man is free to choose heaven or hell only from there on. This is wholly the work of divine grace; without it every man is and ever will remain a child of hell.

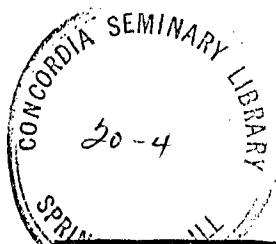
P. H. B.

❷ What Our Readers Say

"I wish I could afford to have the *Confessional Lutheran* mailed to the libraries of every Lutheran high school, college, university, and seminary in North America. In this way each copy would be read by a vast number of people who in the coming years will be leaders of church and state. If I could afford it, I would also have the *Confessional Lutheran* sent to the presidents of all the Lutheran synods in North America and of each synod's constituent districts, and the heads of all Lutheran Churches in Germany. Perhaps some church organizations would be interested in making this a project. Or, perhaps you would like to establish a subscription fund to which people like myself could contribute what we're able so the *Confessional Lutheran* would be made available to the above-listed institutions and persons. In addition, perhaps the magazine could be mailed to all other Lutheran institutions and agencies in America, such as hospitals, sanatoria, welfare societies, old people's homes, etc. If enough money came in each year, perhaps it might also be sent to every public library on the continent. While I'm not a member of the Lutheran Church—Missouri Synod, and while I don't always agree with some of your statements and conclusions, yet I feel your publication draws attention to a matter of vital importance to the continued confessional fidelity of the Lutheran Church. The *Confessional Lutheran* should be read by every Lutheran in North America, but particularly by those in positions of leadership in our Church and her institutions and agencies. I hope something can be done to make that possible. Do you know of any organization comparable to yours in other Lutheran synods either here or abroad?" — Canada.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XX

APRIL, 1959

NUMBER 4

IN THIS ISSUE: Are We Going to Be Cooked? — Does Our Church's Position Need to be Re-Examined? — Segregation and the Church — God's Way—and Man's — Satan's Strategy — The Papal Portrait in Holy Scripture — The Slander We Must Expect — The Most Dangerous Opponent — Fraternalism at Valpo — A Typical Lodge Sermon — The Lodge Situation in the Florida-Georgia District — "Public School Religion" Attacked — The Threat of Communism to the Church — The Bible for "Revised" Christians — A Wrong Matter and Good Intentions — Review of Publications — For Sale.

● Are We Going to Be Cooked?

At the convention of a conservative group among the Protestant sects of our country several years ago, a delegate told the following story concerning the bull frog to some of his associates.

If a frog, so the story goes, is dropped into a kettle of hot water, he will immediately jump out. But if the same frog is put into

a kettle of cool water and the water is gradually brought to a boil, the same frog will be cooked. He can't make up his mind just when to jump out.

Thus good people in the modernistic churches, so the application goes, are slowly "cooked" because they can't make up their minds at what point to separate themselves from their apostate brethren. (Rom. 16, 17ff.)

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

All of which suggests the question: Are
we going to be cooked? The Lutheran Church-
Missouri Synod has under its present presi-
dium through lack of proper doctrinal dis-
cipline been immensely weakened in its con-
fessional position. At its last convention (St.
Paul, 1956) a further definite step on the
road to doctrinal ruin was taken in that the
synod itself, in convention assembled, was
persuaded to approve false teaching in the
Report of the President's Advisory Commit-
tee on Doctrine and Practice. Where is this
to end?

Remember the bull frog! P. H. B.

Does Our Church's Position Need to Be Re-Examined?

Today one hears a great deal about a sup-
posed necessity to re-examine our position.
We are asked (by men who evidently no
longer believe what they once professed in
common with us) to re-study our Church's
position concerning this and concerning that.
What, it is asked, is different or better about
our being bound to the Confession of our
Church than papistic subjugation to the writ-
ings of the fathers and the like?

"As nice as all of this sounds," says Dr.
Walther (Synodical Sermon, 1872; *Casual-
Predigten*, p. 338f) "and though many permit
themselves to be misled by such pretty talk,
nevertheless all of this is, to use the words of
St. Paul, to be reckoned among the 'good
words and fair speeches,' that 'deceive the
hearts of the simple.' (Rom. 16, 18.)

"When has the orthodox Church ever
forced a man to join its membership or even
to become a minister of it? Is not the Church
a spiritual Corps of Volunteers? But if a man
has of his own free will joined any corps of
volunteers, can he then complain of unjust
compulsion, when it is demanded of him that
he follow no other flag but that of his corps?
Now the orthodox Church has deposited in
its symbols out of God's Word over against
its falsifiers what it has recognized as eternal
divine truth and has rallied round the same
as its banners. Is it therefore not downright
ridiculous when one who voluntarily wants
to be enrolled in the spiritual army of the
Church, yes, wants to be a leader of a corps
within it, demands liberty to follow another
banner and complains of having his con-
science violated when this is not to be per-
mitted him?

"No, my brethren, the Symbols of the
orthodox Church are not instruments of in-
tolerance and of a violation of conscience in

the Church, but on the contrary the most precious guarantees of its freedom.

"Once a candidate or minister has before assuming office declared to a congregation that the faith deposited in the Confessions is also his faith, once the congregation has hereupon demanded from him the vow to teach in it this and no other faith, whether publicly or privately, and he has hereupon been accepted, then the *preacher* himself has thereby first of all received the guarantee that he is not to preach in his congregation as a servant of men in accordance with the itching of the ears of those who hear him, that no member nor even the whole congregation can prescribe to him what he is to preach, but that he is rather free to proclaim God's Word pure and without adulteration in accordance with the Confession and, as soon as this may no longer be permitted him, as a servant of God who has been driven away to grab his wanderer's staff and shake the dust from his feet.

"Obligation of preachers to the Confessions of the orthodox Church is above all however a guarantee to *congregations* of their freedom from servitude to men in matters of faith and conscience. For if a thus obligated preacher wants to present his opinions and dreams to his congregation as God's Word, then the congregation not only not owes it to him to hear him or to tolerate this, but it is neither under necessity to enter into protracted and perilous disputations with the errorist; it then rather has the duty and right before God and men to demand penitent and formal retraction of his false teaching and, if he does not want to render this retraction, dishonorably to depose him from his office as a false prophet and as a perjurer besides."

Men who are clammering for a re-examination of our Church's position need themselves to be re-examined. P. H. B.

● Segregation and the Church

The Christian Church has its credentials and its message in the Gospel given to it by God. It neither shall nor can — without serious loss — look to the State and its laws for guidance in its own problems and activities nor expect the social customs of the community or age in which it exists to conform in all respects to the Christian ideal. Yet we find the spokesmen of the Church continually meddling with governmental and social rules and laws, seeking to make them reflect Christian teachings; or following what is the pop-

ular propaganda of the day, whether it agrees with Scripture or not.

We find a good example of this in the vigorous propaganda which is being waged for and against what is called "segregation," that is, certain laws and customs which seek to safeguard the white race against intermixing with the colored race, by prohibiting social contacts in school, church and social life. The churches in the Southern States have for several generations accepted segregation as necessary for the welfare of both colored and white people. Many of them are now fighting a bitter battle against the attempt by Federal law to enforce "integration" of the races. But some have suddenly discovered that — according to the NLC NEWS BULLETIN, 8/26/58 — "enforced segregation in our schools on the basis of race is *contrary to the will of God*." A group of pastors in Virginia, including six Lutherans, went on record as opposed to the actions of their State and resolved to "confront the people of this country with the necessity of making decisions *in the light of God's will*." They say further: "Enforced segregation not only defies the basic law of the land, but more importantly *contradicts the very Gospel* which we are called to preach."

They do not explain what Scripture authority they have for these statements, nor can they, indeed, find any word there which would make it sinful to establish schools and churches on a segregated basis. It is a law of nature that "birds of a feather flock together." Left to themselves men will seek their own kind and race and will get along best with other races and peoples when they go each their own way, particularly in social areas. Christians have the task of preaching the Gospel to every creature and must, indeed, bring God's word to every man regardless of race and color. Accordingly, there have been no color lines in the missions of the Church. But it is another matter for churches to sponsor such a mixing of all races in the community as would lead to intermarriage and the breakdown of social customs and civil laws designed to protect the community against unwholesome influences.

This whole question of segregation is now before the Supreme Court and the State authorities. Perhaps the most important issue is that of jurisdiction. The public school system in our land has traditionally been the responsibility of the several States, and the Federal Government has had nothing to do with it. Now, the question of race and color lines in the schools has already become sec-

ondary. In the Civil War, the real issue was States' Rights; slavery was a secondary issue. So now too the actions of the Supreme Court and of the Federal Government (particularly in its military action against a community in the South) have led to a revival of the States' Rights controversy. (Let us hope it will not again have to be settled by bloody, internecine war!) In this situation, the churches have no right to try to dictate to the State what its laws shall be. That is the duty and responsibility of the citizens regardless of whether they are Christians or not. Nor can the Church change social customs by seeking to outlaw deep-rooted prejudices and telling all men to follow Christian principles which most of them do not accept.

There are many parts of our country where "integration" has come of itself without appreciable difficulties. There are other parts where "integration" will not come unless it is forced upon the people by military might. Let those who have no particular problems to solve in their own areas not judge harshly those who find the whole fabric of their social life threatened by the anti-segregationist propaganda!

George O. Lillegard (in the *Clergy Bulletin*, Norwegian Synod).

● God's Way — and Man's

The history of the Church is replete with instances of the power of God made manifest through earthen vessels. They all point to the method which God consistently employs in revealing Himself.

When God in Old Testament times chose a nation to be the bearer of His revelation among men, He passed by the glory and might of Egypt and Babylon, of Greece and Rome, and selected the despised little nation of Israel. And when He sent into the world His Only-Begotten Son, the brightness of His glory and the express image of His Person, He allowed Him to assume the form of a servant who had no beauty that men should desire Him.

Blessed indeed he who is not offended by the lowliest man who speaks with authority from God! (Our apologies to T. A. Kantonen, *A Theology of Christian Stewardship*, for the above.)

We have followed quite closely, from its beginning, the so-called Ecumenic Movement (a euphemism for un-Scriptural Unionism and apostasy), and its noisy gatherings in such assemblies as those of the World Council of Churches and of the Lutheran World

Convention, as at Minneapolis in 1957, and we have always come away from their consideration strengthened in the conviction that I Kings 19, 11 is still true — there was a great wind, but the Lord was not in the wind!

We are equally sure of the conviction that the Lord still has His elect in despised little "splinter groups" — the little remnant in Israel who will not bow to nor kiss the modern Baal of Unionism. God's lone prophet may lament his very existence in the age in which he lives and in which he seems to labor in vain, because he is anything but "recognized" at court and in the councils of "the Church." But such are God's ways.

Blessed again whoever is not offended by such a sight, but is willing to live by faith!

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight." (Matthew 11, 25-26.)

P. H. B.

● Satan's Strategy

"Satan's strategy is to get great groups of people thinking a certain way and doing a certain thing in order to exert pressure on the race. He creates world-trends, as he is the Prince of the World. He knows that when the moral current is big enough and strong enough, it will be difficult for weak souls to resist the pressure."

Wm. G. Coltman, D.D., *The Cathedral of Christian Truth*, p. 273.

● The Papal Portrait in Holy Scripture

In the *Concordia Cyclopedia* (C.P.H., 1927) we read under "Primacy of Pope:"

"So unlimited and all-embracing are his powers that the Roman Church is only an appendage to him and that he clearly answers the description given in II Thess. 2, 3-4."

Indeed, the description of the pope in II Thess. 2 is more positively identifying than are those descriptions of wanted persons that we see displayed in our post-offices today.

"Besides being the master-stroke of papal presentation, the dogma of infallibility is also the finishing stroke that identifies the papal portrait with the likeness drawn by the Holy Spirit. II Thess 2, 3-4."

II Thess. 2, 3-4 reads: "Let no man deceive you by any means; for that day shall not come, except there come a falling away

first, and that man of sin be revealed, the son of perdition; who exalteth and opposeth himself above all that is called god, or that is worshipped; so that he as god sitteth in the temple of God, showing himself that he is God."

"Let no man deceive you by any means!"

P. H. B.

● The Slander We Must Expect

All good men are likely to be slandered. God Himself was slandered, according to the story of the garden of Eden. (Gen. 3, 3-5.) Eve said to the serpent, 'Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, lest ye die.' Then the serpent said to Eve: 'He lied to you and deceived you. You shall not surely die. He simply wanted to frighten you. He knew that in the day that you ate thereof your eyes would be opened, and you would be as God, knowing good and evil.' The author of the Epistle to the Hebrews says that it is impossible for God to lie (Heb. 6, 18), and we believe it. We believe that He is the God of all truth and that His Word can be trusted in everything. We believe that the serpent of the Genesis narrative was a liar and the father of lies. We believe that he basely slandered the God of all truth when he said what he did to Eve.

Jesus was slandered. They said of Him, 'He has a devil.' They called the Master Beelzebub. They accused Him again and again of blasphemy and Sabbath-breaking and unconcealed sympathy with sin. They expelled Him from their coasts. They would have thrown Him over the mountain cliff. They harried Him from city to city and from place to place. They arrested Him at last with swords and staves and a multitude of men, as though He had been a thief or a public malefactor. They taunted Him and they beat Him for a night and a day. Then they took Him to Golgatha and nailed Him to a tree, and there they reviled Him through the slow hours of His agony with the diabolical ingenuity of malicious jest till in the earthquake and the darkness His spirit was committed to God. He was slandered and maligned through all His public ministry. In all probability the last word He ever heard as He hung on the cross was some slanderous epithet.

'A disciple is not above his teacher, nor a servant above his lord. If they have called the master of the house Beelzebub, how much

more them of his household!' (Mt. 10, 24-25.) As long as there are evil men in the world good men are sure to be slandered. If God could not escape, and if Jesus could not escape, the children of God and the disciples of Jesus may not hope to escape. Job was a good man, but he was slandered horribly by his friends. Joseph was a good man, but he was accused of criminal assault. Moses was a meek man, but he was accused of lording it over the people. Ahab slandered Elijah, and Shimei slandered David. Athanasius thought the whole world was against him. Martin Luther was depicted by his enemies as a veritable monster of iniquity.

John Wesley was called a defamer, a reviler, a liar, a bigot, an Ishmaelite, at the very time when his holy life and his powerful preaching were raising up a people to herald the second Reformation and under the name of Methodists were preparing them to carry the Gospel of God's power to the poor of every land. What was John Wesley doing that they should apply to him such names? He was spreading scriptural holiness throughout all England, and that occasioned the torrent of abuse. The tradition is that one day John Wesley said to his church members, 'Brethren, I have been charged with all the crimes in the catalogue, with only one exception as far as I know, and that is the crime of drunkenness; no one ever has accused me of that.' Then a woman stood up in the congregation and said, 'You old hypocrite, you know that you were drunk last night.' 'Bless the Lord!' said John Wesley, 'the catalogue is now complete!' Even in our day we have seen John Wesley's picture published by the liquor dealers of America as an advertisement, and they have claimed that he was a patron and an adviser of the use of wine and beer! The falsity of slander scarcely could find a better illustration than that.

When Spurgeon was the greatest Gospel preacher in world he was a target for the slanders of the press. The papers said that he was a pulpit buffoon, and that he had pictured the sinner's quick descent into hell by straddling his pulpit rail and sliding down it into the congregation. The devil and his imps are busy all the time in the manufacture of wholesale slanders of the righteous. No good man need be surprised if he encounters them. It would rather be to his discredit if all men spoke well of him. For the most part evil men speak well only of their own kind.

D. A. Hayes, *Paul and His Epistles*, pp. 230-232.

❶ The Most Dangerous Opponent

In the long drawn out controversy between Missouri and Iowa two Fritzsche brothers were the latter's chief spokesmen. It was characteristic of their polemics as it was of those of the whole Iowa Synod in general that they never spoke plainly. One could never trust there dubious, multiple-pronged words. Walther, who has well characterized their polemics, e.g., in a letter to Pastor O. Fuerbringer reporting on the Iowa Colloquy of 1867 (*Walther's Briefe*, II, pp. 118-120) and other leaders of Missouri in that day soon saw this. In the letter referred to, Walther writes: "They have dropped their whole theory of the binding force of the Symbols and the essential points of their Chiliasm; only that they have given an uncertain meaning to everything (*auf Schrauben gestellt*), so that one can only in the future know to what extent their declarations and confessions have been honestly meant." Yes, the future made it plain that all that had ever been taught within the Iowa Synod could continue to be legitimately taught within it, — while its opposite could at the same time be as legitimately taught. The Synod as such in true unionistic fashion took no position other than just this that both positions could be taught, making it possible over against opponents according to occasion to say that it taught neither the one nor the other position itself. This, by the way, is still an outstanding characteristic of the Iowa-dominated American Lutheran Church to this day, as we have experienced by its "union" negotiations with us and everyone of the documents which they have produced from the 1938 Declaration down to the most recent Common Confession. Anyone minded differently has had to find himself sadly deceived. That is why when one of the Fritzsche's died, Dr. A. L. Graebner wrote: The closer he seemed to come to us, the more dangerous he became to us (*Je naeher er uns zu kommen schien, desto gefaehrlicher wurde er uns*). *The most dangerous opponent is the one who while seemingly approaching your position most closely is actually using weasel words which will afterwards show you to have been deceived if you trust them blindly.*

From the letter of Walther which has been cited, and from his so eminently successful polemics, we can also learn something else for our own day. The great Missourian writes: "The Fritzscheles, by the way, are gifted men; they have a ready command of language, they are expert sophists, born lawyers. How

far their scholarship goes was hard to conclude since they avowedly declined exegetical discussion and for the most part fell back on personal proof (*Beweis kat' anthroopon*). Their tactic was mostly this: One or the other reputedly orthodox teacher teaches thus, and so this or that error cannot be contrary to the analogy of faith. And so the matter must belong to Open Questions; and so this subject, however it may be taught, cannot be church divisive. [How familiar such language is still to us today!] The Fritzscheles (for Grossmann is a nobody. . . .) seem anyway to have rummaged Luther and the fathers (*die Alten*) only with the tendency to find therein proofs for their doctrine of 'Open Questions.' For shortsighted people this indeed gives them the appearance of thorough research. But I have learned nothing new concerning the position of our old dogmaticians; only this have I seen, how dangerously the blemishes (*naevi*) of orthodox men can be exploited by false spirits."

Of this, too, plenty examples lie before us to this day. P. H. B.

❷ Fraternalism at Valpo

Lambda Chi Alpha, a fraternity patterned after Masonry (many of its leading officers and members are Masons), prides itself on being "the largest general fraternity in the world." Its headquarters are in Indianapolis, Ind. Among its 151 chapters ("Zetas") at colleges and universities throughout the land there is the one at Valparaiso University known as *Iota Sigma*.

Installation of *Iota Sigma* took place on May 8, 1954. Its "high pi" (chief judicial officer) is Dr. Willis D. Boyd. It boasts a present chapter strength of 48 undergraduate members. The quarterly magazine of the parent organization, *The Cross and the Crescent*, designated as "The Official Esoteric Magazine of the Fraternity," states that its ritual, according to which religious ceremonies are conducted in secret meetings, is "the spiritual foundation of its brotherhood." (Nov., 1958, issue.)

Constitution and Statutory Code

Thirteenth (1955) Edition

Article VI

Emblems, Ritual and Regalia

Sec. 1. *Description.* The emblems and regalia of the Fraternity shall be such as are provided for in the Statutory Code.

The complete contents of the Ritual shall be kept strictly secret, except in cases where said Ritual is officially declared to be non-secret. Neither the contents nor any part of the Ritual shall be divulged to any non-member, nor shall any non-member be permitted to witness its exemplification or any part thereof, unless he be a legally pledged candidate for initiation.

Code VI-1 Ritual. The Ritual shall be printed in loose leaf book form and shall be altered as conditions demand in accordance with the recommendations of the Committee on Emblems and Ritual.

Code VI-2 Memorial Ritual and Funeral Service. The Memorial Ritual and Funeral Service shall be used at such times and in such manner as shall be recommended by the Committee on Emblems and Ritual.

Article II

Objects

Sec. 1. The Lambda Chi Alpha Fraternity sets as its supreme goal, contribution in the largest measure possible to the pre-eminence of truth and justice and the well-being of human kind. Toward this end, it is the aim of Lambda Chi Alpha to develop in its members the highest standards and acts of honor, chivalry, unselfishness, tolerance and industry and loyalty to the principles of the Christian religion, the laws and established moral code of the nation, the democratic principles of the American educational system and the laws, traditions, standards and practices of this Fraternity. It is a fundamental principle of this Fraternity that no finer means is offered for the achievement of these aims than the brotherly association of men with similar tastes and inclinations.

Founded with abiding faith in the innate honor, justice, social instincts and common sense of the normal college man and in the close communion of kindred hearts as an incentive to honorable action, it is, therefore, the policy of this Fraternity vigorously to contribute toward the accomplishment of the following purposes:

- a) To encourage and inspire fraternal feeling and co-operation and to form unselfish and loyal friendship among its members.
- b) To establish and foster the highest ideals of manly character and gentle-

manly behavior, to appeal to and develop man's nobler sensibilities, and as far as possible, to instill deeply in the hearts and minds of its members such ideas of thought and behavior as will contribute definitely toward these ends.

- c) To develop the higher qualities of the mind, to nurture respect for learning, and to encourage and reward singular achievement in the field of scholarship, working at all times in harmony with the best in the American educational system.
- d) To provide clean and wholesome homes and recreation for its members while in college.
- e) To render such other services to its general membership as may seem feasible and as may be in harmony with the other aims of the Fraternity.
- f) To contribute definitely toward the spirit of democracy in the college fraternity system and to operate without offense or injury to anyone, working according to a positive and progressive plan rather than a negative or reactionary program.
- g) To maintain an order whose ritual and symbolism shall be secret.

In its alumni news column *The Cross and the Crescent* reports that E. Martin Jehm, Valparaiso '56, is admissions counselor at his alma mater and that Thomas F. Schutte, '57, is a staff instructor in Valparaiso's Department of Business and Economics. The following encouragement concerning activities of undergraduate members of the Valpo chapter is given the Lambda Chi Alpha brotherhood over the signature of Ernest P. Johnson, '60:

"A move by Iota-Sigma to place more men in key campus positions is beginning to show success. Wayne Grupe, '60, Arthur Strohmer, '59, and Roger Ganschow, '59, are on the honor council for another year. Ganschow is chairman of the Homecoming Committee of the Student Council. Arthur Strohmer, '59, Edward Easton '59, and Harold Moll, '59, have been elected to Alphi Pi, senior men's honor society. Richard Lee, '60, has won the lead role in the R.U.R., a work of Karol Capek to be presented by the University Players. On the staff of the *Torch*, ten-page campus weekly, are Dennis Oberly, '60, circulation manager, Ernest P. Johnson, '60, managing editor, James Nuechterlein, '60, columnist, and Gerald Freeh, '59, chief

photographer. Duane Straub, '61, Ralph Benz, '60, and Dennis Oberly, '60, are counseling in the freshman dorms. David Gahl, '59, is treasurer of the university's Federal Credit Union. Leonard Frauen, '60, our new steward, co-ordinated ten meals now being served weekly to members of *Iota-Sigma*. *Iota-Sigma* and *Alpha Phi Delta*, a local sorority, joined in sponsoring a street dance and carnival, proceeds of which went to charity. This largely attended all-campus frolic gained many favorable comments."

Are we taking seriously Missouri's professed position concerning strange altars — the altar of the religion of the lodge?

P. H. B.

● A Typical Lodge Sermon

The 26th General Assembly of the Lambda Chi Alpha fraternity referred to in our previous article was held in Montreal last Aug. 31-Sept. 3. A religious service on Sunday morning was a feature of the convention. *The Cross and Crescent*, fraternity publication, reports that "an inspiring message" was presented by Dr. Wallace E. Fisher, "pastor of the large and important Church of the Holy Trinity in Lancaster, Pa." (UCLA.) What the sermon inspired can be seen from a summary of it in *The Cross and Crescent*. (Nov., 1958, issue.)

The subject of the sermon was the Fatherhood of God and Fraternalism, the Parable of the Prodigal Son being used as a text. There were four parts to the sermon, from which we have gleaned the following.

"I) First of all, Jesus emphasizes that God thinks of Himself as the Father of all mankind. . . . II) Secondly, Jesus teaches that the Christian God loves all of us exactly as we are, wherever we are. . . . This wonderful aspect of God's love . . . runs in a wonderful deep channel throughout the Old Testament: When one frees Jonah from the whale and lets the story mean what it was intended to mean, he is face to face with one of the most compelling pieces of evangelical literature in the world."

We recall that, in His preaching, the Lord did not free Jonah from the whale when He attached to that miraculous event the prophetic significance of foreshadowing the infinitely greater miracle of His own entombment in the bowels of the earth from which He rose again on the third day. Christ said:

"Jonah was three days and three nights in the gullet of the sea-monster." (Mt. 12, 40.)

In the third part of the sermon before us the speaker is reported as saying: "III) 'The third characteristic of God's Fatherhood is this: the matchless love of God is structured by His righteousness.' It is here that this sermon breaks down completely as a Christian sermon and reveals itself as a sermon eminently suited to the religion of lodgism by utterly confusing Law and Gospel at the very heart of the Christian doctrine of divine grace (Justification) and substituting man's own work in place of the imputed righteousness of Christ, as will be seen in the following paragraph."

"The love of God reaches out without any regard for where we are or what we are, but His saving love can be claimed only by him who exercises the inherent right of self-determination; when he says plainly, 'I will arise and go to my father. I will live according to his standards. I will live after his pattern.' To put this as practically as I can, it means that God loves all Democrats, all Republicans, all scientists, all humanitarians, Kruschev, and everyone else exactly as they are, but it means too that none of these persons can claim a place in God's family until they say, 'I will arise and go to my Father and live according to His Will.'"

We recall that the only self-determination man had left after the Fall was to try to hide himself from God and that he could be happy in the thought of His gracious Presence again only after God came to him and restored him to divine sonship once more, Gen. 3. And just so we recall that when the Prodigal realized that he was perishing in his self-chosen 'far country,' he also knew full well that he had forfeited his 'inherent right of self-determination' to be regarded as a son in his one-time home; that in his wretched desperation he saw no way out but to seek a hired servant's position in the old man's household, in which he could at least hope for his keep as long as life should last; that the father, who was but living and watching for the boy's return, saw him when he was yet a great way off and ran and welcomed him with every show of most tender fatherly affection; that when the son confessed his sin and was about to bargain for that servant's position the father cut him off and, without any further question, graciously restored him to such free and full sonship as to make his self-righteous brother (who would have made a fine lodge-man) angry with the old man. "If by grace, then it

is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Rom. 11, 6.

In the fourth part of the sermon it is said, "IV. Finally, Jesus says that God saves us through our freedom without violating our freedom and in the continuing process lifts us to a higher kind of freedom." We wonder where Christ is supposed to have said anything like that. We do recall that He said: "If the Son therefore shall make you free, ye shall be free indeed." (John 8, 36.) "God is the potter," the sermon before us says, "desiring to make something of us, but always in terms of our resilient reactions and cooperation." Evidently the writer has never read the Lutheran Confessions or does not believe what they say on this subject.

"The summary goes something like this. If we have any serious notion of talking about brotherhood, and if we have any desire to be a Christian fraternity, we had better discover freshly within our several religious communities what Scripture teaches concerning the Fatherhood of God. When we accept our place in His family, acknowledge His Fatherhood, and honor His precepts for responsible living — then fraternity becomes a reality and each unit or chapter is the working laboratory."

All of the above leads us to say, If Lutheranism is the real thing (and we believe it is), then it's not lodgism; but if lodgism is, then it's not Lutheranism. The call of Elijah and of Joshua still rings clear: How long halt ye between two opinions? and, Choose ye this day whom ye will serve! When one reads "fraternal" effusions like the above, one wonders why Christ died; indeed, one would never know from such a sermon that He did die at all. With all of its prattle about the Fatherhood of God, one would never, never hope to discover in such a sermon what Scripture teaches concerning the Fatherhood of God. And the tragedy of it all is that it's so simple — "No man cometh unto the Father but by Me!"

P. H. B.

❶ The Lodge Situation in the Florida-Georgia District

Before us lies a copy of the printed program of a dinner and dance of the Loyal Order of Moose Lodge 1023 at Winter Haven, Fla., on June 19, 1958, announcing a class of candidates and honoring the president of Dis-

trict 5 of the Florida Moose Association. The program lists an invocation by "Rev. August Bernthal" as the beginning of ceremonies. *The Lutheran Annual 1958* (C.P.H.) lists the Rev. Aug. Bernthal as pastor of Grace Church of the Florida-Georgia District of the Lutheran Church-Missouri Synod.

Before us lies also a Membership Application blank of the Loyal Order of Moose. (Authorized by the Laws of the Order). It may interest our readers to know that aside from all else that is objectionable about membership in the Order of Moose, the Membership Application contains the following: "I . . . being of sound body and mind, a believer in a Supreme Being, and a member of the Caucasian (white) race, and not married to one of other than the Caucasian race, herewith present myself for membership. . . . I understand and agree that marriage to one other than of the Caucasian (White Race) forfeits my membership in the Order."

The *Orlando (Fla.) Sentinel*, Aug. 17, announced the death of Mrs. Mary M. Houldberg, a resident of Umatilla, "member of the Faith Lutheran Church of Eustis, Order of the Eastern Star, Umatilla, and the Ladies Auxiliary of the Eustis Elks Lodge." Funeral services were to be at Faith Lutheran Church, Eustis, with the Rev. Phillip Schlessmann officiating. The Rev. Phillip Schlessmann of Sanford is listed in *The Lutheran Annual 1958* as the pastor of Faith Church at Eustis.

A brother writes us: "This district — Florida-Georgia — is heavily lodge-ridden." It seems to be.

P. H. B.

❷ "Public School Religion" Attacked

Under dateline New York the Associated Press recently issued the following news release as worthy of note. It appeared in the *Clinton (Iowa) Herald* on Oct. 8, 1958.

"Leaders of the Union of American Hebrew congregation charge that an emerging 'public-school religion' is watering down genuine religious differences.

"In a booklet issued by the Social Action Commission of the Reform Judaism body, it is contended that the trend is threatening the American tradition of separation of church and state."

There is no doubt that we have to be on our guard against the development of an unofficial American state religion in our public schools, in our armed forces with their chaplaincy, in our congress with its opening pray-

ers, and wherever misguided spirits, however well intended, move to take over functions which belong properly to the Church. One can hardly find fault with the above charge.

P. H. B.

● The Threat of Communism to the Church

One of the finest things ever to appear on the subject among us (or elsewhere) is contained in a fifteen-page essay, "The Threat of Communism to the Church" by Martin H. Scharlemann, Chaplain (Lt. Col.) USAF Reserve, who is professor at Concordia Seminary, St. Louis. The essay was read at the New England Pastoral Conference in Easthampton, Mass., April 24-26, 1950. It was subsequently published in several installments in *The Lutheran Chaplain*, beginning July-August, 1950. Now the whole essay has been published in pamphlet form by the Armed Services Commission of the Lutheran Church-Missouri Synod. It is our hope that this pamphlet will be carefully read by all of our pastors, and that it may be made available as widely as possible, not only in our own church, but also elsewhere. It should serve as a tonic, a spiritual morale-builder, and will no doubt go a long way toward helping to instill a lively sense of awareness of the real and full nature and threat of Communism, and the urgency of meeting it headon wherever it appears. This is something that is terribly needed and yet so much lacking both in our church life and in our American life generally as it listlessly drags on in a false complacency and security which could well mean doom.

We wish to add a few comments here, which we however in no way want to be taken as a criticism of the publication to which we have called attention. The author refers to the fact that the founding fathers of our nation believed "that they were the direct instruments of Divine Providence in creating the conditions of liberty in the 13 original states" and that "freedom became something of a religion to these men." Indeed. The Declaration of Independence is rooted in natural religion. The founding fathers, who were largely deists and theists, squarely faced the problem of authority, not to add that they at the same time faced the problem of origin as well, of which the pseudo-philosophic theory of Evolution has made such a sad and silly mess in our day. They knew that authority is finally derived from God, — or that

there is no final authority at all. Communism is based on the latter premise and is, as the political philosophy basic to government among nations, a wholly new phenomenon in the history of the world. It is uniquely characteristic of these last days and its perilous times, and many of the features of Communism are among the ills predicted in II Tim. 3, 1ff. American political philosophy, the basic principles of which are imbedded in the Declaration of Independence as its first great public document, begins with the "self-evident truth" of a Creator and His endowment of men with the inalienable rights of life, liberty, and the pursuit of happiness. It is to secure these rights (which existed before any and every human government) that the institution of government exists; and it *remains the right of the people*, whenever any form of government becomes destructive of these ends, to alter or abolish it and to institute a new government — (not: Government, then the "rights" of the people; and nothing to derive them from.) These are the first three great principles, and their order, in American political philosophy. The subject, rather foreign to the essay referred to above, because it is confined to Communism and the Church, is worthy of extended treatment with reference to the present two-world scene.

Dr. Walther, by the way, who was by no means such an old backward fogey in matters at hand as some ill advised men of the present generation sophistically imagine him to have been, called attention to these facts. In a letter to Dir. J. C. W. Lindemann in 1870 he wrote: "Without religion the state cannot exist." (Dr. Scharlemann has pointed out that even the communistic state has a religion of a sort, the religion of its man-god, or of "the god of the godless" as it has also been called.) "But it can make no provision for religion, since the state as such has no religion. As the Church serves the state without being a part of it, so the state the church; or rather, the other way around. The state as such can only deal negatively with respect to religion, that is, exclude from itself those without religion, atheists, and hinder the physical persecution of a religion and thus secure protection for every church as a free society within the commonwealth. The state in any case has to do only with natural religion." (*Briefe*, II, edited by L. Fuerbringer, p. 192.)

Another thing we wish to point out is that the Church had its own, divinely given, Manifesto long before the Communist Manifest

was born. It is contained in Psalm 2 (Compare also Acts 4, 23-31.) Written three thousand years ago, as over against the corresponding upstart document of Communism (1847) so far as age is concerned, it has stood every conceivable test of time and doesn't need to be modified in the least, even in its slightest detail. Here is another subject for more extended thought and treatment.

P. H. B.

● The Bible for "Revised" Christians

In reviewing Luther's Works, Vol. I (new 55-volume edition in English), in *Christianity Today*, Nov. 10, 1958, the Rev. F. R. Webber has said: "In a work of this scope, meaning, of course, the entire set of 55 volumes, which may become to the reader of English almost a Weimar edition, it might have proved more agreeable had the Authorized Version of 1611 been used uniformly throughout. The 1611 translation has survived about 500 revised Bibles and portions of Bibles, and it is difficult to believe that a version that translates *logos* as 'expressed Himself' will prove more than a passing fad."

The modern version to which the quotation specifically adduced by Pastor Webber refers is the J. B. Phillips paraphrase, in which the Gospel according to St. John, 1, 1ff reads: "At the beginning God expressed Himself. That Personal Expression was with God and was God, and He existed with God from the beginning. All creation took place through Him, and none took place without Him. In Him appeared Life and this life was the Light of mankind. The Light still shines in the darkness, and the darkness has never put it out. . . . So the Expression of God became a human being and lived among us. We saw His splendour (the splendour, as of the Father's only Son), full of grace and truth."

Continuing, Pastor Webber goes on to say concerning the King James or Authorized Version: "Most of us can quote the 1611 version, and without the annoyance of having to explain our explanations. Our shelves of commentaries, concordances, and numerous textual helps are based upon this version, and with its matchless beauty of language, it seems more in character with a 55-volume undertaking of *Luther's Works* in English."

The Phillips New Testament is only one of numerous modern versions of the Bible in English. By far the worst and most dangerous to the Christian faith among all of these is the Revised Standard Version. In this ver-

sion the modernistic standard of the theology of the liberalistic leadership of the so-called National Council of the Churches of Christ (which is by no means new to us) has been woven into the very warp and woof of the texture of Holy Scripture. This has been accomplished by "revision" of its text (meaning actual substitution of the translators' own ideas in place of the real text of existing manuscripts of Scripture at many points, — or, in plain words, its perversion), by glaring mis-translations, and by interpretations which are offered instead of simple translation.

The RSV is simply a Bible of and by and for "revised" Christians. P. H. B.

● A Wrong Matter and Good Intentions

"Among the defenders of a wrong matter, most men act with so-called good intentions as far as we human beings can see. But their conviction was not born of a careful consideration in accordance with God's Word and with a clear conscience; but many small, external causes determined the direction of their mind: things like personal dislikes or mutual friendships or other interests which at times are not at all directly of a selfish nature. Without knowing it or without rendering an account of it to themselves, many people allow themselves to be influenced by such things. Soon they are enmeshed in the false doctrine and usually also defend it with all manner of sincerity. Of this they then, just because they think they are in the right, do not become conscious, either. They are acts of insincerity, nevertheless, and it is entirely natural that they creep in, for a wrong case simply cannot be defended by the right means. Therefore we must be on guard against the attitude which is readily satisfied with its own good intention, instead of examining again and again according to God's Word whether we are on the right path."

(Joh. Ph. Koehler, *The Epistle of Paul to the Galatians*, p. 48f.)

● Review of Publications

The Epistle of Paul to the Galatians. A Commentary by Joh. Ph. Koehler, Translated from the German by E. E. Sauer, 174 pages, 8½x5½. Northwestern Publishing House, Milwaukee, Wis. \$2.95.

The Epistle to the Galatians is the Church's great Magna Charta of Christian Liberty!

(Chapt. 5, 1.) In it St. Paul showed himself the great Apostle to the Gentiles, not only over against Judaists of his day, but against legalists of every sort in any age. This Epistle should be carefully and prayerfully studied. Such study will lead to a better and fuller realization of the proper distinction of Law and Gospel, "a special brilliant light, which serves to the end that God's Word may be rightly divided, and the Scriptures of the Holy prophets and apostles may be rightly explained and understood." (Formula of Concord, Thorough Declaration, V:1; *Trigl.*, p. 951.) It will also make one realize why Luther said of this Epistle: "*est mea epistola* — it is my Epistle," and why he devoted some of his best labor toward making it the subject of his greatest New Testament commentary. (St. L. Edit., Vols. VIII, IX.) Six of the Sunday and Festival Epistles of the Pericopic System of the ancient Church are selections from the Epistle to the Galatians. (Circumcision, Sunday after the Nativity, Lent IV, Post-Trinity XIII, XIV, XV.) Koehler's Commentary will prove very helpful in the study of this Epistle.

One may differ a bit here and there with the author, as is true of almost any similar work, where purely exegetical matters are concerned. For instance, he renders chapt. 1, 6-8 as follows: "I am astonished that you are so quickly turned away from Him who called you by grace, from Christ, to another gospel. This is nothing else but that there are some people who are perplexing you and want to pervert Christ's Gospel. But even if we or an angel from heaven should preach a gospel contrary to that which we preached to you, let him be accursed." (P. 14.) Such a rendering was adopted by the American Standard Version — "which is nothing else than. . . ." Koehler says (p. 17): "This is probably simpler and therefore preferable." However, this is hardly the case, although such a construction is possible. We rather believe that it is both simpler and more in keeping with the actual words before us as well as with the whole context of the Epistle to read: "... a gospel of another kind, which is not another (of the same kind). . . . Even though we or an angel from heaven evangelized you beyond that which we evangelized you." Two different words for "other" (*heteros* — *allos*) are used in the Greek, supplying the true meaning of the text. When speaking of the modern "social gospel," we similarly say that it is a "gospel" of another sort, which is not really another Gospel at all. (It is really Law.) The Judaizers whom Paul

had to oppose in Galatia (as elsewhere) professed to be disciples or Christians, but they wanted to "add" something to what Paul preached. They wanted to be "entangled again in the yoke of bondage" (5, 2) by demanding circumcision as a necessary sign and seal of enlistment in the spiritual commonwealth of "Israel," and they insisted likewise on keeping "days, and months, and times, and years" (the sabbatical and jubilee year), 4, 10. Koehler's book presents also the alternative rendering of the Authorized Version; and he summarizes: "Opinions will always vary in this point. There is no harm in this, for it affects only external linguistic matters." We have dwelt at some length on this example because it is illustrative of a method that is common to the volume before us where purely linguistic difficulties are encountered. Exegetical research is stimulated, and one is left to make up one's own mind in the matter on the basis of the text, which is to the good.

Koehler's volume is a thin one. (It could have been thickened to twice its size without adding a word.) But it is full of meat, — good wholesome fare. We sincerely recommend its diligent use.

P. H. B.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XX

MAY, 1959

NUMBER 5

IN THIS ISSUE: Those Birds — Love and Hatred in the Life of a Child of God — The High Church Movement and the Presidium of the Lutheran Church—Missouri Synod — On the Ecumenical Front — Dr. Wm. Oesch on the High Church Movement — A Straw in the Wind? — Why So Important — Failure of the RSV Promotion — What's the Answer? — Was Luther a Sacramentalist? — Luther's Sermon on the Sacrament and the Brotherhoods — "Neither Dr. Walther nor Dr. Pieper Had a Doctrine of the Church" — The Lutheran World Federation of 1947 — Review of Publications — For Sale

● Those Birds

A week-long convention of psychiatrists was held in a large hotel. Somehow or another pigeons from a cathedral tower across the street got into the lobby, and all through the week that the psychiatrists met there the pigeons were flying about overhead and nobody complained. No notice

was taken of them because not a single one of those psychiatrists would admit to another that he saw pigeons flying around.

Our correspondent who sent us this story (a layman) wrote one word opposite it, — "Missouri."

Yes; what's with Missouri? Although hitherto unheard of things are happening within the Missouri Synod there are ever

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

so many who will not so much admit this for fear that they may be regarded as peculiar; especially among its officialdom. And so, peculiar birds, all kinds of them, keep flying about our heads.

No; you are not just "seeing things."
P. H. B.

Love and Hatred in the Life of a Child of God

Experience teaches that love of flowers and vegetables is not enough to make a man a gardener. He must also hate weeds. The Bible says (Eccl. 3, 1. 8. 9): "To everything there is a season, and a time to every purpose under heaven. . . . A time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time to speak." Another word for war is polemics.

Ps. 97 (v. 10) calls upon us: "Ye that love the Lord, hate evil!" The Bible also tells us what to hate; Psalm 119, 104 says: "Through Thy precepts I get understanding; therefore I hate every false way." But Scripture likewise tells us that "fools hate knowledge" (Prov. 1, 22).

What a vast field we have before us for application of this divine truth in both the doctrine and the life amidst which we live! "Hate the evil, and love the good, and establish judgment in the gate; it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph," Amos 5, 15.

P. H. B.

The High Church Movement and the Presidium of the Lutheran Church—Missouri Synod

"The liturgical revival began in the late Twenties. Much has been said, much has been written of its growth and maturation. This revival has evoked much comment and controversy in its still-young life. But for thirty years, while history was being made, a time in which very important things were happening, the presidium of the Lutheran Church—Missouri Synod was silent. Finally, during this past Advent, the president of this great body wrote an article on the 'Liturgical Controversy.' It is a pity when an important person, holding such a high office, writes on a subject on which he is so obviously poorly informed. The article shows a misunderstanding of the Liturgy and

the liturgical revival that is both amazing and complete."

Berthold von Schenk, in *Una Sancta*, 1959, No. 2, p. 7.

❷ On the Ecumenical Front

"Back to Rome!"

It is becoming ever more clear that the Lutheran World Federation's leaders were in dead earnest when they proposed the "establishment of a LWF institute for the study of Roman Catholic theology," together with representatives of the Catholic Church. Catholics have welcomed the proposition at the same time as they assumed that it would be carried out on the Pope's own terms. According to the NLC'S Bulletin (July 25, '58) a final "decision whether or not the 'confessional research institute' should be established will probably be made by the LWF executive meeting at its annual meeting in Strasbourg, France, Oct. 27-31. The committee is expected to act on recommendations to be drafted in Germany in mid-October by an international conference of Lutheran theologians convoked by the federation to discuss the institute proposal and related matters.

"The conference will deal with the broad topics of the ecumenical responsibility of Lutheran Churches with regard to Roman Catholicism and the possibilities of confessional research and contact with Catholic theology."

When the LWF sent an invitation to its member churches to comment on the proposal, these had little to say about it, except for the Polish National Church (Lutheran), which has had close contacts with the large Catholic majority in Poland and needs no new studies of the relation between true Lutheranism and the Pope. Meeting recently in Warsaw, the Polish National Committee opposed the suggested study because it "could not promote better understanding with Catholicism." Any attempt to reach understanding with the Catholic Church would be fruitless. On its part "the Church of Rome proceeds on the assumption that the Polish Lutheran Church, lacking priests and apostolic succession, is not really a church."

It takes a monumental conceit combined with naive ignorance to assume that the Papal Church would ever yield a single one of its cardinal anti-Christian principles in order to make peace with Protestantism. But where it can build up the power and glory

of the Papal system, which our Confessions call "the very Anti-christ," it will gladly welcome compromising Lutherans into its fold. Here is another place where the LWF is following the program of the World Council of Churches which has made several efforts already, through such representatives as Dibelius in Germany, to get together with the Pope for friendly discussion of outstanding differences. After all, the Papacy claims to be the "Holy Catholic (universal) Church" on earth, outside of which there can be no salvation. And the WCC fanatics are also aiming to make their organization one that will include all churches and sects, thus bringing the answer, as they say, to Christ's prayer that "all may be one."

It is a remarkable thing that the LWF gathers ever more support for its un-Lutheran program, as the organization itself becomes ever more clearly a false, heretical church, which all true Bible-Christians should shun and avoid as an evil, dangerous power in the world. We could fill pages giving instances where even Missouri Synod members have urged that we be more ready to recognize the good in Catholicism and cease calling the Pope, in Luther's words, "the Very Anti-christ."

May the Lord of the Church deliver us from the counsels of modern unionists, who know nothing else than the millennial dream of one visible church on earth, with room in it for every heresy that ever has and ever will afflict the true Christian believers!

Geo. O. Lillegard

(In *Lutheran Sentinel*, August 28, 1958)

❷ Dr. Wm. Oesch on the High Church Movement

In a lengthy article on The Sacrificial Concept of the Lord's Supper in the *Lutherischer Rundblick* (1958, No. 4), published by our Free Church brethren in Germany, Dr. W. M. Oesch has said:

"In America there is likewise increasing recognition in thoughtful circles of the Missouri Synod of the fact that a deadly menace for the orthodox Church lurks in the sacrificial concept of modern liturgicians, — so for instance in the peculiar publication *Una Sancta* with its strongly Romanizing tendency, which is appearing in America and which serves spokesmen of various Lutheran synods inclusive of Missouri. Compare the monthly publication *The Confession Lutheran*, Morrison, Ill., especially also in its last two volumes: with respect to the

tendencies also the publication *The Seminarian*, St. Louis, Mo., and the book *The Presence* by B. von Schenk (New York).

"A certain counter-movement has developed at the present time. In his *Eucharist and Sacrifice*, which appeared in 1958 (Muhlenberg Press) Gustav Aulen declares himself against the application of the sacrificial notion to the intercession of the exalted Christ before the throne of God. He rejects four errors of high-church Anglicans associated therewith. Hermann Sasse's latest work concerning the Sacrament of the Altar, which Augsburg Publishing House (Minneapolis) is producing, may contribute even more toward a sobering up, — so that the crisis for adherents of sacrificial thinking is appearing in bold relief.

"There can be no doubt but that the development in evangelical high church movements and circles has reached a climax in that Rome's authoritative doctrine concerning the Sacrament of the Altar as an offering that is being made today is being taken over, and that, essentially in Rome's own formulation, against which the counter-movement has set in. Of course, there is alas! little to be expected in the way of genuine decision in view of the confusion in the evangelical camp generally and also in the nominally Lutheran camp."

We are happy to see this testimony against the High Church Movement in our midst.

P. H. B.

● A Straw in the Wind?

According to a review in the *Theological Quarterly* of the Wisconsin Synod (Jan., 1959), the *Milwaukee Journal* last year made much of such facts as that the new National Lutheran Council *Service Book and Hymnal* contains seventeen hymns written by the Methodist Charles Wesley and eight by a Catholic, Frederick Wm. Faber, compared with only seven by the great Reformer of the Church, Dr. Martin Luther.

Cannot such facts indeed serve to indicate the direction which a church, or church groups, are taking?

P. H. B.

● Why So Important?

Our children's Catechism poses the question: "Why is the Resurrection of Christ of such importance and comfort to us"? It replies by assuring us that Christ's resurrec-

tion definitely proves: (1) That Christ is the Son of God; (2) That His doctrine is the truth; (3) That God the Father has accepted the sacrifice of His Son for the reconciliation of the world; and hence (4) That all believers shall rise unto eternal life. — Both the outline and the supporting Bible texts indicate the importance of one of the jewels of our faith: the doctrine of the Resurrection.

The reason for encouraging you to renew your acquaintance with Question 152 is the comfort that this doctrine will give you; another is to alert you to the need of clinging to this glorious doctrine of faith. We were prompted to re-study this Catechism question after reading that our continued relations with the Lutheran World Federation may lead us to study the "history, purposes, character, and activities of the ecumenical movement." (*Lutheran Witness*, 2-10-59, page 21.)

While the wise Lutheran will not waste much time on the apostate "ecumenical movement," we must take note of the treatment which the Resurrection of our Lord receives at the hand of the ecumenical leaders. In the good old days of the two cent post card, we wrote to the *National Council Outlook* for a copy of their magazine of March, 1957, which carried the title, "An Easter Message." We are reproducing a portion of that Easter message.

"So we half believe and half doubt the miracle. But we only half believe and we half doubt because anything so far away does not seem to be of such crucial importance that we must decide. . . . The Resurrection may not be dated in the long gone past. . . . God now raises Christ from the grave. . . ."

On several occasions the full article uses the phrase: "with more or less imagination." You begin to see 'light' when you come to our quotation: "So we half believe and half doubt the miracle. But we only half believe and only half doubt because anything so long ago and so far away does not seem to be of such crucial importance that we must decide." In defense of this ecumenical leader it ought to be said that if you and I spent so much time advising the governments of this world as to how to conduct their business, we likewise would not have time for such elementary things as Catechism doctrines. Moreover, the Lutherans who entered the National Council "to counteract all kinds of heterodoxy" so that the National Council will not "sell a single sliver of Lutheranism down the river" have apparently never informed

the writer of the above *Easter Message* of the 27th Article of the Augsburg Confession. So that "a single sliver of Lutheranism" may not be sold "down the river," let us inform the ecumenical movement that such an article as that referred to appears "ignorant" of Romans 10:9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God *hath* raised him from the dead, thou shalt be saved." The *National Council Outlook* "Easter Message" which coaches the readers to believe in part and to doubt in part is indeed a tragic departure from the "I know" of Christianity. Even as we are being urged to study the "ecumenical movement," so let us do more studying of Revelation 3:16: "So then because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth."

Permit another reference to the "Easter Message" of the *National Council Outlook*. "The Resurrection may not be dated in the long-gone past . . . because God now raises Christ from the grave," — whatever this may mean or not mean. Would not Paul, were he with us today, consider this another "thorn in the flesh"? The Good News which that apostle brought us and by which we are saved demands that we believe "that Christ died for us sins according to the Scriptures; And that he was buried, and that he rose again the third day . . . and that he was seen of Cephas" as well as by many other disciples of that *past* day as their resurrected Lord.

The *Lutheran Witness* indicates that if we keep ourselves from the contagion of the "ecumenical movement" we lay ourselves open to the charge that we are "following a policy of isolationism." That there is a price tag to "coming out from among them" and "being separate" no one will deny. All of us feel the whip lash of "following a policy of isolationism." Yet here we can learn from our fathers. I have before me now a copy of the 1926 *Lutheran Witness*. It is indeed comforting to see the courageous mast-head with its prophetic words: "It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine: But here is God's Command instructing everyone to beware of joining hands with those who teach error."

Now that we hear so much about the deficit in the mission treasury of our Synod we must ask if it is good stewardship to pour mission money down the drain in the futile attempt to "witness" to those who by their persistent associations with errorists seem

determined to place themselves under the condemnation which Peter hurls at those "to whom the mist of darkness is reserved forever." If we were to enter the muddy waters of the "ecumenical movement" we would be spending more mission dollars than we now are able to imagine. Furthermore, "the dissipation of time and energy required by following the programs of such 'world movement' is a constant drain upon the life of participating bodies and cripples the spirit of concentration on those tasks which the Lord has given to His Church. As for the opportunity of testimony for the truth, we have all the world open to us. Those means which the Lord has given us, the pulpit, the school, the printing press, the platform, the radio, will keep our Church employed to the limit of her strength of men and finances. The effort and money expended in bringing a few minutes' testimony to an audience of hardened Modernists and hypnotized unionists, already submerged under an avalanche of speeches, would bring a printed statement of our faith into a million homes." (*Lutheran Witness*, 12-29-25, page 434.)

In addition to the drain on our precious mission dollars, are we ready to pick up the check of sacrificing the comforting "I know" of Job and Paul for the "with more or less imagination" of the "so I think" of the *National Council Easter Message*? To the high command of the ecumenical movement, advising the kings of this world is much more thrilling than following the simple Nazarene who is but the king of Truth. Yet for us and our children the "dated Resurrection" is our joy and comfort. Let me summarize our concern for something that is truly "ecumenical" by repeating the lines:

On the third morn He rose again
Glorious in majesty to reign;
Oh, let us swell the joyful strain!
Al-le-lu-ia!

Let us tell those who seem to fear the charge of "isolationism" what the *Lutheran Witness* said on August 29, 1944: "There is an 'isolationism' demanded by the Word of God." By making just a slight change to an editorial that appeared in the *Lutheran Witness* on July 20, 1943, we say: "In every way the 'Ecumenical Movement' looks to us like a good organization to stay out of."

ARTHUR DREVLOW.

● Failure of RSV Promotion

Despite hitherto unheard of promotion efforts by the modernistic National Council

of the Churches of Christ in the U.S.A. (note the all-inclusive arrogance of the name), owner of the copyright of the Revised Standard Version of the Bible, sales of that version are lagging far behind. From 1952 to 1957 only some six and a half million RSV Bibles were distributed, — a mere drop in the bucket as Bible sales go. According to distribution figures released by the Philadelphia branch of one national Bible distributor, eight to ten million King James or Authorized Version Bibles are being distributed *annually* by this *one* retail agency in the United States alone, and there are approximately ten major Bible distributors in this country.

The failure of the RSV to find general Christian acceptance can be blamed to a number of causes. By far the chief among these is its unacceptability on doctrinal grounds. Weighed in the balances of faithfulness to the original text, the RSV is found hopelessly wanting because of the substitution of views of its modernistic "translators" for the actual Word of God. Now that the RSV is lagging in sales, it is frequently pointed out as a matter of supposed comfort and encouragement that the Authorized Version was not accepted at once in its day. But such a comparison is wholly mistaken. *There was no doctrinal issue involved* in the acceptance of the AV in place of other translations existing at that time such as is the case with the RSV; its translators were all of them devout men wholly free of the Modernism that has made its way into the RSV. Acceptance of the AV in its day had to be gained almost wholly on the basis of superior language alone. That version had to contend with a series of other generally accepted translations which were almost contemporary and certainly not lacking in excellence, especially also as regards faithfulness of adherence to the sense of the original text. And then there were problems of the day such as primitive printing conditions, distribution, and expense.

The unstableness of Modernism is reflected by the opinion of translators of the RSV that we ought to have a new version perhaps about every thirty years. A revision of the RSV in the near future has long since been already contemplated. In view of the existing controls over it, and the spirit behind those controls, such a revision cannot be expected to be better than the present version; indeed, it is to be feared that it may be even worse. For Modernism is progressive. Any hope to the contrary can therefore justly be expected to prove a delusion.

Another reason for the failure of RSV promotion no doubt is to be found in its unwarranted and misleading optimism from its beginning. Closely bound up with that optimism is the fact that the ecclesiastical machinery of the NCC is being used to ram the faith-destroying errors of the RSV, from the top down, into the hearts of supposedly unsuspecting people. Also Missourian machinery is being misused in a similar way by supposed "leaders" who are falling for NCC propaganda and meekly following it around like so many actual mere hangers on. Thank God we are living in a free country in which the Bible is an open book as God intended it should be. It doesn't take an expert to see that there is something radically wrong when, for instance, even the RSV let's Matthew still say concerning Christ's virgin birth (Matt. 1:22, 23) "Now all this was done that it might be fulfilled by the prophet, saying, Behold a virgin shall conceive" etc., and then turning to Isa. 7:14 one finds that same RSV does not have the prophet saying this at all. One does not have to know too much Hebrew and Greek to know what the truth is in this matter. One needs to know nothing at all of these languages to believe that St. Matthew knew the language of the prophet which was also his own native tongue better than do these scholars of Modernism who speak the present day language of the sidewalks of New York, — not to speak of the real Author of the whole Bible and its resultant unity, the Holy Spirit. Humble Christians will in any case hesitate to permit such glaring contradictions to be attributed to THE BOOK rather than to modern manipulation of its "translation."

Smug promotionists at secluded desks in their ivory towers don't seem to be aware of the real nature and extent of the determined resistance with which their futile efforts are meeting at the grass roots of Christendom.

P. H. B.

② What's the Answer?

(EDITORIAL NOTE: We are happy whenever we can acknowledge something good coming out of St. Louis these days where lights which once burned so brightly are burning so low. The following question and its reply appeared in the "What's the Answer?" column of the *Lutheran Witness* conducted by Professor O. E. Sohn (Nov. 8). Its publication in our journal will no doubt reach but a few readers who have not already had occasion to read it in the *Lutheran Witness*. Our reprint of it is to be taken almost solely as a happy recognition of the fact that there is still some light in St. Louis, where things have been

becoming progressively darker these days. We do wish to add, however, that in answers like that of Prof. Sohn concerning the true reading of Job 19:26 we also have the reply to "What's the Answer?" concerning the RSV as a whole. — P. H. B.)

Question: Which translation of Job 19:26 is the correct one: "*in my flesh* shall I see God" (King James Version) or "*without my flesh* shall I see God" (Revised Standard Version)?

Answer: A literal rendering of the Hebrew text would read: "And after they have destroyed this my skin, yet from my flesh I see God."

The Hebrew preposition *min* means *from*, *out of*, or *from out of*, hence *from within* or *in*, but not *without*. Even if a Bible text could be found in which *min* seems to have the meaning *without*, it could not be translated thus in this text.

Harassed and suffering Job sees himself wasting away (v. 20), his body covered with loathsome sores (ch. 2:7), his end seemingly approaching (19: 9, 10). Yet he is convinced that death is not the end. He knows that his Redeemer is living and will stand at the last upon the dust (earth), restore to him the flesh and skin which is now about to sink into the dust of death, and grant him to see God with his self-same eyes.

Job firmly believes in the resurrection of the body. To make Job to say that he will see God *without* his flesh is to contradict flatly his statement that he will behold God with his eyes, which are part of the flesh from out of which this vision of God will take place. Note that the RSV admits the rendering *from* in a footnote.

● Was Luther a Sacramentalist?

Every informed person should know that Luther was originally a Roman Catholic and that as such he was also a sacramentalist. Even in the earlier years following 1517 he had by no means as yet rid himself wholly of false, Roman Catholic conceptions concerning Christian doctrine. This is also seen from a sermon of 1519 on the Sacrament and the Brotherhoods, which has been cited again and again as proof that the Reformer originally stressed the benefit of the Lord's Supper primarily as communion with Christ and the saints.

Aulen's "Eucharist and Sacrifice"

In his attempt "to shed some light on the modern, ecumenical discussions on the Lord's Supper," also Bishop Aulen, in his *Eucharist*

and *Sacrifice*, refers to Luther's *Treatise on the Blessed Sacrament* (1519), and contends that here we meet "the original Reformation conception as it appeared before the great conflicts about the Lord's Supper during the decade of the 1520's." (P. 76.) Comparing the treatise with Luther's Catechisms, Aulen says: "The interpretation of Holy Communion in the catechism has its center in the forgiveness of sins, but in his treatise Luther has concentrated his attention on the fellowship with 'Christ and his saints.' . . . When he places the forgiveness of sins in the center, he intends to state that all fellowship and communion with God rest on this foundation and on no other. There is no other way to God than that which is opened through the gift of forgiveness. But this gift includes all other gifts. . . . The difference between the treatise of 1519 and the catechism is then that the former includes forgiveness in communion, while the latter establishes communion, with life and salvation, on the basis of forgiveness of sins. The situation became entirely different when in the later church the forgiveness of sins came to be interpreted from an exclusively negative point of view. Then there occurred a shrinking of the perspective which did not agree with Luther's intention." (P. 78f.) He then concludes: "The vivid picture of the many facets of fellowship which Luther had painted in his treatise of 1519 had lost its bright colors. The one-sided, individualistic orientation had a certain connection with the negative interpretation of forgiveness. . . . The background of this individualism was the impoverished conception of the church which since the period of Pietism had obtained in the churches of the Reformation." (P. 106f.) In other words, according to Bishop Aulen the Lutheran Reformation "was not individualistic" and the "consciousness of living in the church was very vivid." Due to Pietistic influence Lutheranism later lost its concern for the relationship of the Lord's Supper to the Church as the Body of Christ. But of late a change is taking place and there is now a return to Luther's 1519 conception of the Sacrament.

Bishop Aulen's own sacramentalism is expressed in these words: "The *incorporation* into that ecclesia which is the body of Christ takes place in the sacraments. . . . Participation in salvation involves becoming a member of the body of Christ, and this incorporation into his body, this fellowship, this *koinonia*, occurs through the sacraments." (P. 124. Our emphasis.) He says in this same

connection: "Here (in the Lord's Supper) the Lord continually re-establishes the fellowship of the new covenant with his church and its members. The Lord's Supper is the bond of union in the church's *koinonia* with Christ and therefore also the center and climax in the worship of the church."

Here we have the heart of the whole Modern Liturgical Una Sancta Movement and the reason for its insisting on the Lord's Supper being the center and climax of Christian worship. D.

④ Luther's Sermon on the Sacrament and the Brotherhoods

The idea that Luther looked upon the Lord's Supper primarily as fellowship with Christ and His saints is, according to Bishop Aulen and others, supposed to be found in Luther's 1519 treatise. Let us examine this treatise somewhat more carefully.

In this sermon Luther "compares" the "one inward, spiritual, essential and to all saints common brotherhood" with the many brotherhoods or lodges of that day. He says of the latter that they prepare feasts of gluttony and drunkenness, have one or two Masses read, and serve the devil the whole day and night. They are of benefit only to the registered members and those who contribute to them, and thus the members learn to love only themselves.

In the first part of the sermon Luther treats of the external bodily form or shape of the Sacrament, then of its significance, and finally of its proper use.

A Sign of Fellowship

Concerning the matter of fellowship, Luther says in this treatise: "The significance and work of this sacrament is fellowship of all saints and therefore it is also called by its common name *synaxis* or *communio*, that is, fellowship. . . . Christ is with all saints one spiritual body, just as the inhabitants of a city are one community and body, each citizen being a member of the other and a member of the entire city. All saints are therefore members of Christ and of the Church, which is the one spiritual, eternal city of God, and whoever is taken into that city is said to be incorporated into Christ's spiritual body and made a member of Him. . . . Hence to receive this Sacrament in bread and wine is nothing else than to receive a sure sign of this fellowship and incorporation with Christ and all saints. Just as when a citizen is given a sign, hand-writing, or some

such token so that he is certain that he should be a citizen of the city, a member of that community. For St. Paul says, I Cor. 10:17, 'We are all one bread and one body, for we have all partaken of one bread and one cup.' . . . This fellowship consists in this that all spiritual blessings of Christ and of His saints are imparted to and become common to those who receive this Sacrament." (St. Louis Ed., XIX, p. 429.) Luther then describes the intimate union with Christ and His saints in these words: "Christ with all saints through His love takes on our form, fights with us against sin, death, and every evil, from which, enkindled by love, we take His form, rely on His righteousness, life and salvation and are therefore through fellowship of His blessings and of our misfortunes one loaf, one bread, one body, one drink, and everything is common. This is a great sacrament, says St. Paul, that Christ and His Church are one flesh and one bone." (P. 436.) Luther concludes: "From all this it is clear that this Sacrament is nothing but a divine sign, wherein Christ and all saints with all their works, sufferings, merits, grace and possessions are pledged, granted and appropriated to the comforting and strengthening of all who are in anguish and sorrow and pursued by devil, sin, world, flesh, and all evil. And that to receive the Sacrament is nothing else than to desire all these things and firmly to believe that it will thus occur." (P. 437.)

Emerging from Roman Catholicism

Luther is just emerging from Roman Catholicism. He still believes in the merits and intercession of the saints. He still holds to transubstantiation and in this sermon he is in reality taking the popular communion-union doctrine and spiritualizing it. As the bread and wine are "changed" into the true, natural Body and Blood of Christ, so we are "truly drawn and changed into the spiritual body, that is, the communion of Christ and of all saints." (P. 437.) The fruits of this Sacrament are communion and love "whereby we are strengthened against death and every evil, so that this communion is twofold: one, that we eat Christ and all His saints; the other that we permit all Christians to eat us." (P. 443.) These ideas were learned from Augustine, to whom Luther refers a number of times in this sermon. Such "love and fellowship with Christ and all saints is hidden, invisible, and occurs spiritually, and only a bodily, visible, external sign is given of them" in the Sacrament, and

this is done so that we may learn to "trust in the invisible and eternal blessings" and may desire them. (P. 442.)

In a Sermon on the Bann (published about the same time), Luther speaks of the "inner, spiritual, invisible (fellowship) in the hearts, that is, if someone through right faith, hope, and love is incorporated into the communion of Christ and of all saints, which is signified in the sacrament and is the work and power of the sacrament." Luther says that God Himself must through His Holy Spirit "infuse" this fellowship "into the heart of men. This fellowship no bann can reach or affect, but only the unbelief or sin of the person himself, who thus separates himself from the grace, life, and salvation of the fellowship." Luther then compares such fellowship with the "external, bodily, and visible" fellowship exercised when a person is permitted to partake of the Sacrament with others. (XIX, p. 884.)

Necessity of Faith

Luther was at this time still wrestling with the Roman doctrine of justification by the infusion of grace through the sacraments. But already in this sermon we see how he was gradually overcoming sacramentalism. He says that it is not enough to know that "there is a fellowship or gracious exchange or mixing of our sin and suffering with Christ's righteousness and that of His saints. But you must also desire and firmly believe that you have obtained it." (XIX, p. 438.) It is not enough that the Sacrament is performed; it "must be used in faith." (P. 440.) In a sermon on the Sacrament of Penance of the previous year Luther had already said: "Everything depends on faith which alone causes the sacraments to effect what they signify. . . . It is a common saying among teachers: Not the sacrament but faith which believes the sacrament puts away sin." (X, p. 1234.)

Now it is true, Luther does not in his 1519 sermon on the Sacrament and the Brotherhoods describe the faith necessary to cause the Sacrament to effect what it signifies. Still wrestling with the Roman doctrine of justification, he regards the Sacrament primarily as a means of sanctification and not as the assurance of forgiveness. In other words, he does not yet regard the Lord's Supper as the Gospel itself. But this he does in a "Sermon on the New Covenant" which he preached eight months later.

"The New Testament in My Blood"

"Christ has in the new testament promised and made a vow, which we should believe and thereby become godly and be saved." (XIX, p. 1041.) "And what is the testament and what is bestowed upon us in such testament? Truly a great, eternal, indescribable treasure, namely, 'forgiveness of sins,' as the words clearly state: 'This is the cup of the new eternal testament in My Blood, which is shed for you and for many for the forgiveness of sins.' As though He would say: Look here, man, I promise and bestow upon you with these words forgiveness of all your sins and eternal life. And so that you may be sure and certain that this vow remains irrevocable to you, I will die on it and give My Body and My Blood for it, and leave both behind as sign and seal, so that you should remember me." (P. 1043.)

"You must therefore here above all things perceive in your heart that you believe the words of Christ and let them be true, when He says to you and all others: This is My Blood, a new testament, by which I promise you forgiveness of all your sins and eternal life." (P. 1046.) "The Mass has been instituted to preach and glorify Christ and to praise all His grace and blessing, so that we are moved to love, hope and believe and also with such a word or sermon receive a bodily sign, that is, the sacrament, so that our faith nourished and strengthened with divine words and signs, become strong against all sin, suffering and death and hell and everything that is against us. And if this preaching should not have been, He would never have instituted the Mass. To Him the word is more important than the sign. For preaching should be nothing else than an explanation of the words of Christ where He said and instituted the Mass: 'This is My Body, This is My Blood,' etc. What is the whole Gospel but an explanation of this testament? Christ has comprehended the whole Gospel in this short summary with the words of this testament or sacrament. For the Gospel is nothing else but the announcement of divine grace and forgiveness of all sins given to us through the suffering of Christ." (P. 1062.) Note that according to Luther the Word of the Gospel is more important to Christ than the sign in the Sacrament.

In a sermon of 1523 Luther says that we must root out the notion "that it is sufficient to believe that Christ's Body and Blood are present in the Sacrament. . . . There is no proper use of the Sacrament except you

believe that this Body has been given and this Blood has been shed for you; so you have it, as you believe." (XI, p. 614.) Luther warns against giving the Lord's Supper except to those who truly believe the Gospel, and where it is properly used, there it makes us one loaf with Christ, and "one loaf with all other believers, wherever they may be on earth." (P. 616.) Note the word "believers"! It is interesting to see how Luther here also talks about Christ eating us and the Christians eating one another. (P. 618f.) In his booklet on the "Adoration of the Sacrament" of the same year, Luther says that Christ's word "Take eat, this is My Body" is "the whole Gospel. . . . This Sacrament is the Gospel." (XIX, p. 1321.)

From all this we learn that it is false and unhistorical to claim Luther as champion of the Communion-Union doctrine of the Modern Liturgical Ecumenical Movement. Already in August, 1520, Luther taught that in the Lord's Supper Christ gives His Body and Blood as a seal of personal, individual forgiveness and whoever believes the words of Christ has forgiveness of sins. Through faith in the forgiveness of sins he has fellowship with Christ and with all the saints on earth and is with them one loaf, one bread, one body. But such fellowship is not accomplished by the mere bodily eating and drinking of Christ's Body and Blood in the Sacrament, but by faith in the words "Given and shed for you for the remission of sins."

Let the apostles of the Modern Liturgical movement — and we have them in St. Louis — cease rummaging around in Luther's writings, especially in his earlier writings, to find some isolated statement which they might possibly interpret as approving their own false, un-Scriptural opinions! Let's learn to know the real Luther! D.

❖ "Neither Dr. Walther nor Dr. Pieper Had a Doctrine of the Church"

In reviewing Bishop Aulen's *Eucharist and Sacrifice* in the December, 1958, *American Lutheran*, Professor Martin Scharlemann of Concordia Seminary in St. Louis cites Bishop Aulen's remark that "the difference between the treatise of 1519 [of Luther] and the catechism [of Luther] is then that the former includes forgiveness in communion, while the latter establishes communion, with life and salvation, on the basis of forgiveness of sins." Dr. Scharlemann, reproducing Aulen's ideas, then says: "Unfortunately in later decades and centuries the forgiveness of sins came to be interpreted from a purely

negative point of view. This produced a change in emphasis, a shrinking of perspective quite foreign to Luther's intent. This was particularly true in the age of Pietism, which lost most of the Biblical concern for the church as the body of Christ."

Dr. Scharlemann then concludes: "Since our own Synod has been strongly affected by Pietistic influences, this portion of Bishop Aulen's book speaks directly to us. In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the church. As a consequence, the views held and expressed in our own church regarding the Lord's Supper fall far short of Luther's (and the Scripture's) understanding of the Eucharist. A failure to recognize this phenomenon for what it is, has at times led our leadership to tackle liturgical excesses in our midst from a false position. Much of the 'fuzzy' thinking and superficial theology practiced by some of those in our ranks who have liturgical leanings has its source in Anglican works rather than Lutheran treatises; and the way to get such individuals — and we have them! — into orbit again is not by pressure from the side of our specific denominational tradition but from thoroughly Lutheran sources. This, of course, requires some familiarity with Luther's views and those expressed by our Confessions. For this the present volume is most useful."

Dr. Scharlemann, of course, is right when he directs those in our ranks who have liturgical leanings and who are practicing what he calls "fuzzy thinking and superficial theology" to become better acquainted with Luther and the Lutheran Confessions. If he himself were only better acquainted with Luther! Then he would not have endorsed Aulen's views as he did. And by his own statement that neither Dr. Walther nor Dr. Pieper had a doctrine of the Church in a very real sense, he clearly reveals that he himself does not have a right conception of the Scriptural doctrine of the Church or of the Lord's Supper. D.

❖ The Lutheran World Federation of 1947

Over against what he calls a "one-sided individualism" and a "negative interpretation of forgiveness," Bishop Aulen in his *Eucharist and Sacrifice*, p. 111, calls attention to the Report of the Lutheran World Federation at Lund in 1947, as presenting the "significance" of the Lord's Supper as follows: "1) The Lord's Supper is conceived of primarily as *communio*, fellowship with

Christ. 2) The idea of the church receives strong emphasis. 3) The mystery of the real presence is maintained but freed from scholastic speculations." In his review of that book Dr. Scharlemann says: "It is good to see Bishop Aulen on the side of the report of the Lutheran World Federation (1947)."

In the whole report of the Lutheran World Federation of 1947 there is not a single Word about forgiveness of sins in connection with the Lord's Supper. (Cf. *Proceedings of The Lutheran World Federation Assembly*, Philadelphia, 1948, p. 54ff.) [Bishop Aulen admits this, but contends "the reality is present in a positive sense." (*Op. cit.*, p. 112.) The same may also be said of any Roman Catholic expression on the Lord's Supper: that through the Lord's Supper the sinner is "justified" and being made "holy" or "righteous" he has forgiveness of sins.] The Lutheran World Federation Report of 1947 emphasized the Church as the Body of Christ and revealed its sacramentalism in these words: "In the Lord's Supper life flows forth from Christ through His Body to all His members." (*Proceedings*, p. 55.) "What happens in the Sacraments is that by their means Christ incorporated us into Himself and makes us living members of His Body, the Church." (P. 52.)

In the Report of the Lutheran World Federation at Lund in 1947 we have the same false teaching of the Lord's Supper that is found in the Modern Liturgical *Una Sancta* Movement. The Lord's Supper is no longer regarded as the Gospel of forgiveness but as the means by which the Body of Christ is realized and accomplished. By eating the Body of Christ we become the Body of Christ. And that, sorry to say, is also being publicly taught at Concordia Seminary in St. Louis. D.

● Review of Publications

Eucharist and Sacrifice, by Gustaf Aulen. Muhlenberg Press, Philadelphia, 1958. 207 pages with Index. Cloth. Price \$3.50. "The purpose of this little book is to shed some light on the modern, ecumenical discussions of the Lord's Supper." (p. v.) As to the current interest in the Lord's Supper, the author says: "At every ecumenical gathering the Lord's Supper appears as a witness and as an accuser: a witness to the unity which ought to find visible expression, and an accuser against the schisms which exist. There are, of course, many aspects of Holy Communion. But no matter how many differ-

ent opinions there may be concerning its significance, all agree that Holy Communion is the sacrament of Christian fellowship and Christian unity. Consequently, when Christians meet to discuss the divisions of Christianity, attention is immediately focused on the sacrament." (P. xiii.)

We recommend this book especially to those who would gain a deeper insight into the Modern Liturgical and Ecumenical teaching that the Church as the Body of Christ is realized through the reception of the Body of Christ in the Lord's Supper. See an extended critique of this book on another page of this journal. D.

* * * *

God and Caesar: A Christian Approach to Social Ethics. Essays by Walter E. Bauer, Paul M. Bretscher, George W. Forell, Jaroslav Pelikan, Arthur C. Piepkorn, Otto A. Piper, Ernest G. Schwiebert. Edited by Warren A. Quanbeck. 207 pages, 8½x6. Augsburg Publishing House. \$3.95.

The present volume contains only a small (and possibly preliminary) selection of the essays presented to the Lutheran Social Ethics Seminar at Valparaiso University since its organization twelve years ago. "They are the final result of a long process of winnowing." (O. P. Kretzmann, in the Foreword.)

There should have been more winnowing, — much more, if those responsible for what is published in this book did not want to see the chaff contained in it consumed by the fire of God's final judgment. (I Cor. 3:15.)

Just an example or two.

In an Essay on "Church, Nation, and Nationalism" by Arthur C. Piepkorn, which reveals more knowledge than understanding, it is said (p. 93) that the Gospel is "mediated through the Absolution of God's ordained priest." What nonsense is this? Before God, all believers are kings and priests; and in respect to membership or priesthood in the Church Invisible there is no distinction (of order) between them. There is, however, a divinely instituted office, a *ministry of service* in the Church, — the Public Ministry of the Word. This office is conferred by a congregation, by virtue of the authority of the keys of the kingdom of heaven entrusted to it (John 20), through a proper call. Ordination is a mere human rite, by which it is formally made known that a qualified individual has been properly called and become the minister of a congregation by virtue of acceptance of such a call. On such an occasion prayer is offered on

behalf of the already properly invested individual, accompanied by a laying on of hands which is merely symbolic of the bestowal of the gifts being implored upon the incumbent of the already conferred office.

Immediately following, it is said in the same essay that the Gospel is "mediated in this connection [in which connection? "through the absolution of God's ordained priest"?] notably through the Most Venerable Sacrament of the Altar [do we not through the Word of the Gospel enjoy the same absolution that is imparted to us in the Sacrament, where the words of Christ are again the chief thing?], where the Body of Christ in a place gathers to receive at the hand of her Lord His true Body and His true Blood. We all partake of that one Loaf [It is I Cor. 10:17 that is referred to; the Bible here says *artos*, "bread." It is of course true that the bread in the Lord's Supper is the communion of the Body of Christ, v. 16, so that we, in-with-and-under the bread, partake of Christ's Body, but the word here is "bread," — "Because there is one bread, we, the many, are one body, for the whole of us (or we all) partake of the one bread.], and drink of that Cup, and in and by that participation of the Body and Blood of Christ we who are many and varied in so many ways [what is this supposed to mean — in this connection?], men scattered through the whole world who agree concerning the Gospel and have the same Christ, the same Spirit, and the same sacraments [for some reason or another Dr. Piepkorn cites the foregoing words from the Confession of our Church in Latin], become, by the Apostle's inspired witness, one Loaf, one Body." This, the Apostle's inspired witness (I Cor. 10:17) does not say; a genuine Romanist could hardly have done better! What the Apostle says, with his eye on the called saints whom he is addressing (I Cor. 1:1), is: "We many are (Gr.: *esmen*) one bread, one body; for we are all partakers of that one bread."

God, who knows the heart of man, demands that man be honest. If a prophet has had a dream which he would like to tell his neighbors, let him be honest enough to say: I am telling you a dream of my own. And if a prophet has My Word, let him speak My Word faithfully, literally, as truth, just as it has been given to him, without alteration, without changing its sense in the least. How dare man mingle the chaff of his own dreams into the pure wheat of the Word of the omnipresent, omniscient Lord Jehovah. . . . Let every preacher of My Word, and

everyone professing to be a spokesman of the Lord, guard against adding his own views and opinions to My Word! Is not My Word as a fire consuming all sinners and surely him also that dares to mingle into My Word the chaff of his own wisdom? (Jer. 23:28. *Bible Commentary*, by Theo. Laetsch.)

It is most refreshing to find in Ernest G. Schwiebert's essay on "The Reformation and the Capitalistic Revolution" that there is still at least one man who knows what Luther really taught about usury (and this should probably mean that he likewise knows what Walther taught on the subject, since the teaching of Walther and Luther on this subject was identical). Dr. Schwiebert is evidently a rugged individual who has read for himself what the Reformer has to say on the subject instead of relying for information on others, who themselves have never read, or read carefully, what these two great Christian men actually taught.

Justification and Sanctification are confused in the essay on "Justification and Christian Ethics" by Otto A. Piper. For instance: "Trusting in God's grace, we do all that we as sinful people are able to do for the establishment of a relationship with God, and that is all that God demands of us." (P. 183.) So also in the essay on "Faith and Daily Life" by the same author. For instance: "Being called forth by the Gospel, faith is primarily the desire to reach the stage where communion with God is possible." (P. 195.)

We don't believe that either God or Caesar will be too impressed by this book.

P. H. B.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding sight of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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NUMBER 6

IN THIS ISSUE: How Far Can A Person Go Within the Missouri Synod Today? — The Progress of Modernism within the Missouri Synod — The Kind of University We Need — Lutheranism Once and Now — How the Bible is Dealt With in the National Lutheran Council — The LUTHERAN MEN IN AMERICA and the Lodge — Aulen on the Lord's Supper as a "Sacrifice" — Luther on the Lord's Supper as a "Sacrifice" — Protestant Reaction Called 'Disappointing' — Monasticism — Are Christians Crazy? — A Strange and Deplorable Phenomenon — The Importance of Standing Up for Principle — The Lethal Power of False Words — Review of Publications

● How Far Can A Person Go Within the Missouri Synod Today?

In *Una Sancta*, 1959, Holy Week, p. 4, Dr. B. von Schenk wrote an "In Memoriam Fred Lindemann" which he closed with this prayer: "Ipsi Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis,

ut indulgeas, deprecamur, per eundem Christum nostrum. Amen."

These are the exact words with which every Roman Catholic priest offers the Body and Blood of Christ in the Mass for the "souls in purgatory." *My Sunday Missal* translates: "To these, O Lord, and to all who sleep in Christ, we beseech Thee, to grant of Thy

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

goodness, a place of comfort, light and peace.
Through the same Christ our Lord. Amen."

The expression *locum refrigerii* (from the
Latin *refrigero* we have the English word
refrigeration) literally means a place of
cooling off; then figuratively a place of re-
freshment. The word occurs in Ps. 66:12 of
the *Vulgate*, and is rendered "refreshment"
in the *Douay Version* (65:12); Luther ren-
ders the Hebrew word there by "erquicket."
The meaning of the prayer of the Roman
Mass is that the souls of the dead in Christ
are to be released from purgatory and taken
to heaven. From the days of Tertullian in the
beginning of the third century the word un-
der discussion has been the technical term for
relief from the pain and torments of purga-
tory. According to Roman Catholic theo-
logians the souls of those who sleep in Christ
are in purgatory where they are tormented
by a fire which is just as grievous as hell-
fire; the only difference being that relief
from the former will sometime be granted
through the prayers of the Church.

Does Dr. von Schenk actually believe that
the late Fred Lindemann is now in need of
God's granting to him a "place of cooling off,"
or, a "place of mitigation," or, a "place of
consolation"? We know that Dr. von Schenk
rejects the statement of our Synodical Cate-
chism (Q. 210) that we should not pray "for
the souls of the dead." Does he also deny
the statement of our Synodical Catechism
(Q. 197) "that at the time of death the soul
of the believer is at once received into the
presence of Christ"? How far can a person
go in denying the simple Catechism truths
and still be a member in good standing with-
in the Missouri ministry?

D.

② The Progress of Modernism Within the Missouri Synod June 1959

Speaking to the American Philosophical
Society at Philadelphia on the achievements
and influence of naturalist Charles Darwin,
John C. Greene, history professor at Iowa
State College, recently said: "Darwin began
as a firm believer in the full inspiration of
Scripture; he ended by rejecting Scripture's
claim to hold a divine revelation. . . . Darwin
began by regarding man as a little lower than
the angels; he ended by conceiving him as
little higher than the brutes, though subject
to indefinite future 'perfection.'"

At a recent conference within the Mis-
souri Synod we heard a Valparaiso University
professor hold forth on the evolutionary hypo-

thesis. The main thesis of his presentation was the assumption that things happened in the past in a manner uniform with what we see going on now, the only express reservation that was made being that however things happened is was "ultimately" God who did them. This is theistic evolution.

According to such an assumption the first man would have had to be born; for he would have had to come into existence in a way uniform with what we see going on about us now. That is, unless one were willing to give up the evolutionary hypothesis at this point and admit that man was created after all, as Scripture assures he was. And, just so, evolution would have to be given up at every point if one wanted to hold to the Scriptural account of Creation.

The evolutionary hypothesis leaves the problem of origin unsolved. It begins with an all-important begging of the question by assuming something to have been in existence from which it asserts all else to have evolved. (It is at this initial point, moved back billions of years beyond the actual beginning of the Genesis account, that God "ultimately" comes in handy for the theistic evolutionist.) The Bible, and with it, true religion, which does not contradict but transcends true science (which is modest enough to limit itself to observable facts), has the answer to this question: "In the beginning God." (Gen. 1:1.) God created the universe, made it out of nothing by the mere power of His Word; that beginning, some six thousand years ago, was the beginning of time itself.

At the conference referred to three to six billions of years were postulated as necessary to meet the demands of the evolutionary hypothesis advocated. We heard about *pithecanthropus erectus* and other imaginary trappings of the pseudo-science of evolution.

At the same conference we heard another essay by a professor from Concordia Seminary, St. Louis, denying the full (plenary) and verbal inspiration of the Bible. Our Catechism, after defining inspiration, asks the question, "Whose word then is every word of the Bible?" and supplies the answer "Every word of the Bible is God's word, and therefore the Bible is without error." The question was asked: Does the essayist agree with our Catechism at this point? The essayist's answer: I don't know who wrote that; and I don't know what he meant by it! Another question: Does the essayist agree with what the Missouri Synod confesses in the Brief Statement of its doctrinal position? The essayist's answer: I don't have to answer

that question here! And, so, much more of this.

It was by no means an accident that we heard at one and the same conference a profession of the evolutionary hypothesis and a denial of the full, verbal inspiration of Holy Scripture. They are closely related facets of one and the same modern unbelief.

To end this brief article on a positive note: We believe, teach, and confess that "since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35." (Brief Statement of the Doctrinal Position of the Missouri Synod.) Here is a bridge which so-called modern "Lutherans" will not pass. It leaves them on the other side of the deep chasm that separates them from us.

But the question that always comes back to us in discussions like this still remains: Can we still hope for proper doctrinal discipline within the Missouri Synod? Will the evangelical Lutheran principle yet be applied, that in the interest of the eternal welfare of millions of blood-bought souls no room is to be given to the least error? (Formula of Concord, *Triglott*, p. 1095; "concord," by the way, means *unity*.) Can we still look for the Constitution of the Missouri Synod (Art. III, 1. 7. 8) to be put into practice by its responsible officials?

You can help supply the answer to this question, by insisting that no less than this be done.

P. H. B.

● The Kind of University We Need

In a letter dated April 27, 1959 to the clergy of the Missouri Synod Dr. Behnken reminded us that in a sermon inaugurating the centennial of Valparaiso University, he "sought to point out the true objectives of our Lutheran university." He said: "I emphasized that all subjects at our Lutheran university must be taught from the Christian view point. That is the kind of university we need. If we desire such a university, we must support it liberally."

Isn't it just as true that if we are to support a university liberally it must be the kind of university we need? Should we not emphasize with our action that all subjects must be taught from the Christian point of view?

Action speaks louder than words.

P. H. B.

❶ Lutheranism Once and Now

The *Lutheran Layman* of May 1 brought the following item to the attention of its readers:

The Rev. C. Thomas Spitz, Jr., director of Lutheran Hour operations and chairman of Synod's Board for Missions in North and South America, participated with a Roman Catholic and a Presbyterian in a panel discussion on "Missions in Agreement and Conflict" at Concordia Seminary, St. Louis, Apr. 15.

The three speakers discussed various approaches to missions, with Pastor Spitz representing the Missouri Synod's point of view. The other panel participants were Father Francis J. Corley, assistant professor of Roman Catholic religion at St. Louis University, and the Rev. George Zweazey, minister of Webster Groves, Mo., Presbyterian Church and author of "Effective Evangelism," a textbook used at Concordia Seminary.

Imagine, if you can, Luther getting Dr. Eck and Zwingli into a panel for the Wittenberg student body!

But then, we are told, Lutheranism today is something different from what it was at the time of the Reformation.

There does seem to be truth in this, — even as regards the Missouri Synod.

P. H. B.

❷ How the Bible Is Dealt With In the National Lutheran Council

"I am definitely anti-Pauline when it comes to his views on women in the church." These are the words of Mrs. John Paul Shannon of Billings, Mont., the one woman council member among 38 attending the recent 41st annual meeting of the National Lutheran Council in Milwaukee. "This," she said, referring to I Cor. 14:34, "where St. Paul exhorts women to keep silence in the church, being always subordinate."

We are quoting from a report (Women's Department) in the *Lutheran Standard* (American Lutheran Church) of April 14, 1959.

Mrs. Shannon is the wife of a ULC pastor. The United Lutheran Church is represented by 16 councilors, the largest number of any one body, in the NLC. The ULC has been represented in the NLC by a woman councilor

since 1948, and by two of them since 1955. Its other woman councilor was unable to attend the recent meeting.

P. H. B.

❸ The LUTHERAN MEN IN AMERICA and the Lodge

The Rev. J. W. Acker, a pastor in the Lutheran Church—Missouri Synod, in an address to the South Wisconsin District last summer, is reported to have warned against the Christless religion of Masonry, for whom "any god will do." (This warning will also be found in *Strange Altars*, presented to the 75th Convention of the Central District of the Lutheran Church—Missouri Synod; and subsequently published; cp. p. 13 of that publication. P. H. B.)

This had its repercussions in the *Milwaukee Lutheran*, the official organ of the Wisconsin branch of the Lutheran Men in America, made up of laymen from various synods. This organization exists though many of the synods to which they belong are not in official church fellowship. Not too many years ago the Synodical Conference warned its members against affiliation with the Lutheran Men in America as a unionistic organization.

The *Milwaukee Lutheran* deplored this attack on Masonry, for many of the members of the Lutheran Men in America are themselves Masons. It commented that it would be better to say something constructive and positive, for instance, "how the church can gain more of the unchurched, or how the church can develop a program for holding its young people — or what the church can do to serve people in widely scattered rural areas."

Some members of this "Lutheran" laymen's organization realize the spiritual dangers of the lodge, but here the official voice of the organization criticizes the testimony against it. That in itself ought to convince them that they are in the wrong pew and that they cannot properly belong to such an organization, where such Christian testimony is taboo. It is too big a price to pay just to be a good fellow and to give the impression to the world that there are no real differences among Lutherans. Here applies the exhortation of the Apostle: "Come ye out from among them."

Editorial by Im. P. Frey in *The Northwestern Lutheran* (Mar. 1, 1959).

● Aulen on the Lord's Supper as a "Sacrifice"

According to Aulen, *Eucharist and Sacrifice*, p. 24, "a measure of understanding" was unexpectedly reached "on the problem of the sacrificial element in Holy Communion" at the Conference on Faith and Order at Lund in 1952. Since the "main concern" of his book is the "status of the idea of sacrifice in the Lord's Supper," Bishop Aulen takes up the different views on sacrifice as expressed in various documents of the Faith and Order movement, especially those by Anglican theologians, who play such an important role in the Modern Liturgical Ecumenical Movement.

"The Church Offers Itself"

The Anglo-Catholic conception of the Eucharist, is expressed for example, by Gregory Dix in *The Shape of the Liturgy*, 1947, p. 247, as follows: "The Body of Christ, the church, offers itself to become the sacrificed Body of Christ, the sacrament, in order that thereby the church itself may become within time what in eternal reality it is before God — the 'fulness' or 'fulfilment' of Christ; and each of the redeemed may 'become' what he has been made by baptism and confirmation [Note this self-contradiction, each may become what he *has been made*], a living member of Christ's Body."

Bishop Aulen emphatically rejects the idea of our offering Christ in the Lord's Supper. "It would be completely foreign to the biblical conception, if we should regard the Lord's Supper as our offering of Christ." (P. 166.) "What the New Testament primarily wants to say is that the sacrifice of Christ was finished in his death. . . . The exaltation is God's 'yes' to the perfect sacrifice which now once for all was consummated, completed, and finished. It need not be repeated, and it cannot be completed in any way. . . . When the New Testament uses the word sacrifice in other connections, when it speaks of the sacrifice of praise and prayer, or when Paul says that we are to 'present our bodies a living sacrifice, holy and acceptable to God,' the word has an entirely different connotation and significance from that sacrifice which Christ made once for all." (P. 190.)

"Effectively Present"

And yet Bishop Aulen insists that the Lord's Supper is a "sacrifice." It is not a "repetition of or an addition to the sacrifice

on the cross" (p. 151), but in the Lord's Supper Christ "actualizes the sacrifice of the new covenant and makes it effectively present." (P. 203.) Again he says: "The great heavenly High Priest . . . makes his once-for-all and eternally valid sacrifice effectively present when in the Lord's Supper he gives us the bread of life and the cup of blessing." (P. 206.)

The Council of Trent (Sess. XXII, cap. 1) says that our God and Lord "so that He might leave to His own Spouse the Church, a visible sacrifice, once to be accomplished on the cross, might be represented (*repraesentaretur*), and the memory thereof remain even unto the end of the world, . . . offered up to God the Father His own body and blood under the species of bread and wine." The Latin word *repraesentare* which can be understood in various ways has been explained by the modern liturgical movement in the Roman Catholic Church, especially by Odo Casel and the Benedictines of Maria Lach, that in the Lord's Supper the one sacrifice of Christ is "made present again." In his Encyclical *Mediator Dei* (On the Sacred Liturgy) of 1947 Pius XII adopted this idea and said that at the altar the "Sacrifice of the Cross is *represented* and, with a single difference in the manner of its offering, renewed." When the cultic action takes place, then the once-for-all sacrifice of Christ is effectively present.

This idea, which is in reality a Christianizing of the basic thought of the ancient pagan Mysteries, has been taken over by practically all apostles of the liturgical movement in Protestantism. (In *Lutherischer Rundblick*, 1958, p. 152f, Dr. Wm. Oesch of Oberursel, cites various high-church men in German evangelical circles to that effect. As to the origin of Casel's theory in the Hellenistic Mysteries he refers to *Leiturgia*, I, p. 23f.) It is also held and publicly taught in our own circles.

"Redemptive Work Still Continues"

Bishop Aulen insists that the sacrifice of Christ was consummated and is complete. But he denies that Christ's work of redemption is an accomplished fact. "His redemptive work still continues. . . . The redemptive work of Christ is not finished. It continues always under conditions created by the work perfected once for all. This continuous work is connected with the church which Christ builds on the basis of the atonement. The church is the result of the finished work of reconciliation. The risen and living Lord,

Victor over the demoniac forces, reigns in his church." (P. 122.)

The Church which is Christ's body "has its life in and through Christ" and it is "in and through the church" that the redemptive work of Christ continues. How? "Preaching, the proclamation, is the necessary condition for the upbuilding of the church of Christ. . . . The preaching of the gospel draws men to Christ." But "the incorporation into that ecclesia which is the body of Christ takes place in the sacraments." Through Baptism a person becomes a member of the Church and obtains fellowship with Christ. This "koinonia with Christ" is then "renewed, maintained, nourished, and strengthened through the Lord's Supper. . . . The Lord's Supper is the bond of union in the church's koinonia with Christ, and therefore also the center and climax in the worship of the church. Thus the Lord's Supper builds the church of Christ on earth. The Lord continues his redemptive work in the church." (P. 124.)

Making Us Partakers of His Victory

Bishop Aulen looks upon the atonement primarily as "victory over the hostile powers." (P. 141. This is Aulen's "classic idea" of the atonement which he first enunciated in his *Christus Victor*, 1931. The theory lays all stress on sanctification and regards the forgiveness of sins as something included in, or following, sanctification. It completely ignores objective justification. Cf. our *Reconciliation and Justification*, 1938, p. 44, footnote.)

"When he gives the bread and the wine to them, the disciples become included in the sacrifice of Christ's death; they participate in its redemptive effects and in the koinonia of the new covenant. This participation is connected with the eating of the bread and the drinking of the wine." (P. 158.) In other words, by eating the bread and drinking the wine we participate in the redemptive effect of Christ's sacrifice, namely, in the victory over sin, death, and the devil, and in living in the power of His resurrection.

This thought is brought out by Bishop Aulen more clearly in these words: "The real presence and the sacrifice belong together. *This sacrifice is present because the living Lord is present. But the living Lord cannot be present without actualizing his sacrifice.* Because he is the living Lord who unites us with his sacrifice, he also makes us partakers of his victory. He receives us into the new age and blesses us 'with every spiritual bless-

ing in the heavenly places' (Eph. 1:3). The participation in Christ given us in the Lord's Supper means that we die with Christ and rise with him, dying to the old age and participating in the life of the new age through the power and resurrection of Christ." (P. 193.) Again he says: "Participation involves dying to the old age and walking in the newness of life. In this sense it involves 'dying with Christ' and 'living in the power of his resurrection.'" (Phil. 3:10.) The sacrifice of Christ is victory. The Lord who is present in the Lord's Supper and there deals with his church is the heavenly Victor." (P. 200.)

In simple language all this means that by being incorporated into the body of Christ through the reception of Christ's Body in the Sacrament we become partakers not only of Christ's sacrifice but also of His victory over sin, death, and the devil. And "deliverance from the powers of evil, death, and the devil is" —as Bishop Aulen said in his *Christus Victor*, p. 72 — "at the same time deliverance from God's judgment on sin." In short, where sin has been overcome in the life of an individual, there man is no longer under condemnation but enjoys the blessings of God. This is the Roman doctrine of justification which regards forgiveness of sins as a fruit or result of being translated from the state of sin to the state of holiness.

In reviewing Aulen's *Eucharist and Sacrifice, Una Sancta*, 1959, Holy Week, p. 23, says that "it represents an attempt to state a Lutheran position on Eucharistic sacrifice, but within an ecumenical context." How un-Lutheran Aulen's position is we shall see when in another article we consider what Luther actually taught regarding the Lord's Supper as a "sacrifice." D.

❶ Luther on the Lord's Supper as a "Sacrifice"

Bishop Aulen contends "that the conception of sacrifice is preserved in Luther's teaching of the Lord's Supper, and that in reality it plays an important part. . . . Due to his reaction against the misuse of the word in the contemporary doctrine and practice of the mass . . . Luther's treatment of the sacrifice of the mass took the form of criticism rather than a positively developed teaching about the sacrifice in the eucharist. Luther's ideas about this matter are indeed biblical. But he has not presented a direct, positive doctrine of sacrifice. This attitude

naturally influenced later Lutheran theology and contributed to the neglect of the sacrificial motif in the Lord's Supper. This development finds apparent but no real support in Luther." (*Op. cit.*, p. 101.)

Luther's Sermon of 1520

In a previous article we have pointed out that in August, 1520, Luther preached a sermon on the "New Covenant," in which he declared that "the Mass was instituted to preach and glorify Christ"; that Christ would not have instituted the Mass "if this preaching should not have been"; that preaching should "be nothing else than an explanation of the words of Christ," and that the "whole Gospel" is comprehended in such words of Christ — the Gospel "which is nothing else than the assurance of divine grace and forgiveness of all sins." (XIX, p. 1062.)

According to Luther the most grievous misuse of the Mass is that it has been changed into a "sacrifice." We must let the Mass remain a sacrament and a testament, which are not and cannot be a sacrifice, as little as that is true of the other sacraments, Baptism, Confirmation, Penance, and Unction. "Otherwise we will lose the Gospel, Christ, comfort and all grace of God. Therefore we must sharply separate the Mass from the prayers and ceremonies which have been added by the holy fathers, and separate them both as far from each other as heaven and earth, so that the Mass really remains the testament and sacrament, comprehended in the words of Christ." (XIX, p. 1054.) Here, says Luther, "we should carefully note the word 'sacrifice,' so that we do not presume to give God something in the sacrament, since He gives us all things therein. We should spiritually sacrifice.... We should offer Him praise and thanks with our whole heart for His indescribably sweet grace and mercy which He assures and gives to us in this sacrament. And even though such sacrificing takes place and should take place outside of the Mass (since it is not necessary and does not essentially belong to the Mass) nevertheless it is more excellent, proper, stronger and more acceptable, where it occurs in the congregation." (P. 1055.) "Such prayer, praise, thanks and offering of ourselves we should not bring before God's eyes through ourselves. But we should lay them on Christ and let Him bring them before God. . . . We do not sacrifice Christ, but Christ sacrifices us. And in this way it is permissible, yes, profitable to call the Mass a sacrifice, not on its own account, but

because we offer ourselves as a sacrifice along with Christ; that is, we lay ourselves on Christ with firm faith in His testament and appear before God with our prayer, praise, and sacrifice only through Him and His mediation; and we do not doubt that He is our priest and minister in heaven before God. . . . If the Mass were so understood and therefore called a sacrifice, it would be well." (P. 1056.) Note how Luther is still wrestling with the idea of sacrificing Christ.

Changing the Nature and Constitution of the Sacrament

In his "Misuse of the Mass" (1521), Luther would not condemn the celebration of the Sacrament with chasuble and other ceremonies. But to make of the Sacrament a sacrifice is "wholly to change the nature and constitution of the Sacrament" and is the "highest accursed idolatry and blasphemy." (XIX, p. 1108.) In Christ's words there is not even an inkling of a sacrifice indicated; there is only Christ's promise and the faith of man. "Sacrifice and promise are as far apart as the rising and setting of the sun. A sacrifice is a work which we present and give to God of our own. But the promise is God's Word which grants to men God's grace and mercy." (P. 1109.)

Luther treats of this matter again in his "Adoration of the Sacrament" (1523). He says of the Words of Institution that they "are words of life and salvation and that, to him who believes these words, all sins are forgiven through such faith; he is a child of life and has conquered hell and death. It cannot be expressed how great and mighty these words are; for they are the sum of the whole Gospel." (XIX, p. 1310.) Luther says that it more important to bow and genuflect before these words, especially within the heart, than in hypocrisy to bow, bend, kneel and adore without all spirit and faith.

Luther then refers to various errors regarding this Sacrament. The most dangerous and most heretical is that which the Antichrist has originated, that the pope and his followers "have made of the Sacrament a sacrifice, a good work." The Word of Christ, "Take eat, this is My Body" is the "whole Gospel. . . . It says nothing about sacrifice or work, but speaks of a gift and present which Christ offers and gives to us and which we should accept and in faith appropriate and keep for ourselves. He tells you to take and keep, and you want to give and sacrifice? . . . As little as you can make of the Gospel a sacrifice or work, so little can you do that

with this sacrament; for the Sacrament is the Gospel." (P. 1321.)

The Remembrance of Christ

In 1530 Luther preached a sermon on the words of Christ, "This do in remembrance of me." In the first part of this sermon Luther shows how the "mad saints" had filled the world with many shameful, abominable, stinking self-appointed devotions and self-chosen works and had denied, dishonored and blasphemed true worship of God, which consists in thanking God for His grace in Christ Jesus. All outward pomp and splendor, be it in dress, ceremonies, buildings, etc., are as dirt over against true remembrance of Christ. Luther says: "You strainers at gnats and swallowers of camels have alleged that to give great honor to this Sacrament is to place it in a precious golden monstrance, to handle it in golden chalices and patens, and smearing the fingers of the priests with ointment and using expensive corporals, eucharistic vestments, altar linens, tablets, candles, flags and various processions and hymns; as though these were so important. . . . You have made of the sacrament itself a work. . . . O scoffers! jugglers! hypocrites! blasphemers! Oh, my dear Lord Jesus, come quickly with fire and brimstone from heaven and put an end to such scoffing and blaspheming!" (X, p. 2187f.) But if the papists would cavil and contend that Luther himself was making the Sacrament a "sacrifice," he would answer: "I make neither Mass nor Sacrament a sacrifice, but I make the remembrance of Christ, that is, the doctrine and belief of grace over against our merit and work, a sacrifice, a thankoffering, for by that remembrance we confess and thank God that through Christ's suffering we are redeemed and become pious and are saved by grace alone." (P. 2189.)

"Sacrifice of Thanksgiving"

In order that he might not be charged with quarreling about words, Luther would agree under certain conditions to let, not the sacrament, but the reception and use of the Sacrament be called a sacrifice. "Christ distinctly separates two things from each other, the sacrament and the remembrance, when He says, This do in remembrance of me. A different thing is the sacrament; a different thing is the remembrance. The sacrament we should use and do; and besides that, He said, we should remember Him, that is, teach, believe and thank. The remembrance should indeed be a thankoffering, but

the sacrament itself should not be regarded as a sacrifice, but as a gift of God, given to us, which we should use and receive with thanks. I hold that the fathers here called this office Eucharist or Sacrament of the Eucharist, that is, Thanksgiving, so that we according to the commandment of Christ give thanks to God in this Sacrament and should use and receive it with thanks. Through misunderstanding, this word was later applied to the Sacrament itself." (P. 2194.)

Summarizing Luther's Position

Luther would permit the "remembrance of Christ" [by which "we preach, praise, laud, hear and thank God for the grace He has shown us in Christ" (p. 2180)] to be called a Sacrifice of Thanksgiving. He wholly agrees with the Apology, "We indeed readily suffer the Mass to be understood as a daily sacrifice, provided that the entire Mass be understood, i.e., the ceremony with the preaching of the Gospel, faith, invocation, and thanksgiving." (*Triglotta*, p. 397.) He also agrees with the Apology in distinguishing: "A sacrament is a ceremony or work in which God presents to us that which the promise annexed to the ceremony offers. . . . A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor." (P. 389.)

But Luther will not allow the *Sacrament itself* to be called a "sacrifice," for to him the Lord's Supper is not something which we offer or give to God, but only that by which God offers, conveys and bestows something on us, namely the forgiveness of sins. To Luther the Lord's Supper is no more and no less than the Gospel, the assurance of forgiveness of sins, sealed to the individual by the reception of the Body and Blood of Christ. To him union with Christ and through Christ with all other believers throughout the world is the result or fruit of the forgiveness of sins appropriated by faith and not of the Lord's Supper in and by itself.

False Doctrine of Justification

That God has in Christ once and for all forgiven us all our sins and that the Lord's Supper is no more and no less than the assurance and seal of such forgiveness — all of this is foreign to Bishop Aulen and the whole Modern Liturgical Ecumenical Movement. Its apostles all regard the Lord's Supper as something by which we are joined to Christ, and, being joined to Christ, die unto sin and thus receive forgiveness of sins.

The whole Modern Liturgical Una Sancta Movement has the false, Roman doctrine of justification, and in this respect it is a daughter of Rome and leads to Rome.

D.

● Protestant Reaction Called 'Disappointing'

Vatican City. — The official information bulletin of the Rome Diocese reports that Protestant reaction to the Pope's call for an Ecumenical Council has been "disappointing" but that the attitude of the Eastern Orthodox Churches is one of "confidence and expectation."

Commenting on the "points of difference" that Protestants are already objecting to, the bulletin lists the dogma of Papal infallibility, the importance given the Blessed Virgin, and the value of Tradition as well as the Bible as a source of doctrine.

The bulletin, however, reported that Vatican sources feel the mood of the Orthodox Churches [that is, the "Greek" or Eastern Catholic Churches — Edit., CL] is "more conciliatory and less hostile" toward reunion today than at any time since the Great Schism of 1054.

The (Roman Catholic) Register, National Edition, Denver, Colo., April 5, 1959.

● Monasticism

Monasticism is a pagan shoot grafted on a Christian tree. At its base lies the heathenish notion that sin can be extirpated by severe onslaughts upon the body and the physical life. It has existed in Buddhism before some Christians adopted it. In the early days of Christianity it was proclaimed as superior wisdom by the Platonic philosophers. Like many a lie it has been decked out with Bible-texts to give it respectability, and to soothe disquieted consciences. The Scripture-sayings regarding fasting, sexual continence, chastity, crucifying the flesh, etc., are made to stand sponsor for this bastard offspring of the brain of Christian mystics. . . .

One may well pity the original monks. Their zeal was heroic, but it was spent upon an issue that is in its very root and core a haughty presumption and a lie. Exhaust all the Scripture-texts which speak of indwell-

ing sin, of the lust that rages in our members, of the duty to keep the body under by fasting and vigilance, and there will not be found enough Bible to cover the nakedness of the monastic principle. Its fundamental thought of a select type of piety to be attained by spectacular efforts at self-mortification flies in the face of the doctrine that we are rid of sin and sanctified by divine grace alone. Monkish holiness is a slander of the Redeemer's all-sufficient sacrifice for sin and of the work of the Holy Spirit. It started in paganism, and wants to drag Christianity back into paganism.

W. H. T. Dau, *Luther Examined and Re-examined*, pp. 41. 45.

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● Are Christians Crazy?

When Paul preached the Gospel to Jews and Gentiles at Thessalonika, his success brought down upon him the wrath of the Jews, who instigated a riot and accused his followers of having "turned the world upside down." (Acts 17:6.) And when he testified to the governor Festus and his royal company, that Jesus was the promised Messiah of the Jews, Festus cried out: "Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24.) And ever since, true Christians have frequently been more or less violently attacked as mentally unbalanced, because they did not conform to the ways of the wicked world about them.

Today there is an extensive organization dedicated to the cause of furthering mental health, whose spokesmen are agitating publicly for legislation which would enable the State or the "World Health Organization" (an agency of the United Nations) or similar organizations to railroad people into Mental Hospitals for no better reason than that they do their own thinking with regard to political, social and related problems. Christians need to be on their guard in the matter of this whole Mental Health movement, since leaders in it carry on a definitely anti-Christian propaganda and blame the Christian Church for

many of the mental ills which afflict people, not least in our prosperous land. Thus Dr. G. Brook Chisholm, director general of the WHO from 1948 to 1953, now president of the World Federation for Mental Health and vice-president of the World Association of World Federalists, has published a book, "Prescription for Survival," in which he says: "I think there is no doubt that this idea of sin creates much havoc in our relation with other cultures, and that we should begin to think far more clearly and more extensively than we have in the past about it. We must remember that it is only in some cultures that sin exists. For instance, the Eskimos didn't have this concept until quite recently. Now they have; they have caught it from us."

The same man speaking before government officials in Washington, D.C. said: "For many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and Day-school teachers, our priests and others with vested interests in controlling us. — The reinterpretation and eventual eradication of the concept of right and wrong which has been the basis of child training, the substitution of intelligent and rational thinking for faith in the certainties of the old people, these are the belated objectives of practically all effective psychotherapy." (Quoted from the *Christian Beacon*, Jan. '59).

Thus do these followers of Freud and other godless founders of the so-called science of Psychotherapy make mockery of the Bible teaching that sin is the source of death and every evil thing in the world, and propose to cure the ills of men by persuading them that there is no such thing as sin and its inevitable consequence: a wounded conscience; that to retain or regain mental health they need only to rid themselves of the notion that there is any such thing as sin against the commandments of God and as certain punishment for those sins by the Holy and Just Creator and Judge of the world. Such teachings may seem to afford a soft cushion for a troubled conscience. But the God-given conscience of men is not so easily disposed of, or denied. It will hold court some day, condemning all who have sought to quench its reproaches to the outer darkness of God-forsakenness. (Rom. 2:14f.)

Geo. O. Lillegard (in *Lutheran Sentinel*).

❷ A Strange and Deplorable Phenomenon

"Whence this strange and deplorable phenomenon that nearly all recent 'believing' theologians search about for the Antichrist while he is performing his work in the Church right before their eyes, his soul-destroying activity as plain as day? The trouble is that they have no living knowledge of the doctrine of Justification and of the importance of this doctrine for the Church."

From "The Papacy and the Doctrine of Justification," in *Christian Dogmatics* by Dr. F. Pieper (Engl. Transl.), Vol. II, p. 554f.

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❸ The Importance of Standing Up for Principle

We can imagine a scene like this:

The battle of Gettysberg is in progress and a gentle lady is permitted to see it from a distance by a grim, warlike guide, and the following conversation ensues —

"Why, they are shooting at each other! Did you see that naughty man stab the pretty soldier right through his uniform?"

"Yes, madam, that is what he is there for."

"But is it not horrid?"

"Yes, madam, it is perfectly horrid. It is hell."

"But what are they doing this beastly work for?"

"Madam, they are fighting for a principle that is to keep this country a united republic."

"Can anything be more horrid? — I mean, not the principle, but this awful butchery."

"Yes, madam, there is something more horrid than that."

"What is it?"

"If there would be no one to fight for that principle."

W. H. T. Dau, *Luther Examined and Re-examined*, p. 23.

● The Lethal Power of False Words

"Man does not live by bread alone, but also by the word. It is unhappily true, however, that man does not die by poison alone, but also by the false word — by the fallacy or lie made glamorous in a glittering phrase."

E. Merrill Root, in an article on "The Tax Slaves" in *Human Events* (XIV, 30).

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● Review of Publications

The Bible is the Word of God. A basic Issue Briefly Reviewed. By John R. Lavik. X and 62 pages, 7 $\frac{3}{4}$ x5 $\frac{1}{4}$; paper cover. Augsburg Publishing House, Minneapolis, Minn. \$1.25.

We are glad in a way that this book is being published at this time. For here it can be seen by any open-minded reader what is meant, and what is not meant, when statements like the one making up the title of this publication are made by members of the "Evangelical Lutheran Church" and of "The American Lutheran Church" which is now in the process of organization, as well as by other kindred spirits.

What the Missouri Synod confesses in the first paragraph of its Brief Statement of its doctrinal position, — namely, that "the verbal inspiration of the Scriptures is not a so-called 'theological deduction,' but that it is taught by direct statements of the Scriptures, II Tim. 3:16; John 10:35; Rom. 3:2; I Cor. 2:13" is here vehemently rejected. We quote (p. 22): "The deduction that if the Bible is really given by inspiration of the Holy Spirit, every word and every sentence in the Bible must be equally revealing of God's nature and will, must be rejected as being untenable because it is rationalistic in nature and inconsistent with Scriptural realities. Even from a purely literary viewpoint the idea is obviously absurd because it rests upon a mechanistic criterion which is not applicable to any literature. Moreover the deduction represents a presumptuous attempt to determine how the Holy Spirit must communicate with man if He is to do it at all." The author's own presumptuous attempt to determine how the Holy Spirit must have communicated with man is stated as follows

(p. 45): "The work of the Holy Spirit varied from guidance in the midst of earthly things, refreshing the memories of the disciples as to what Jesus had said and giving them understanding of its meaning, to the immediate revelation of the transcendent." Plainly stated, this would mean that there is really no inspiration in the proper sense of the word at all; only revelation, restricted to certain matters, and mere guidance and illumination with respect to others.

Thus, with verbal inspiration, also the plenary inspiration of Holy Scripture is sacrificed. False redefinition of what that term stands for is documented in the work before us. So, for instance, in a discussion of "the problem of asserted or assumed errors and imperfections in the Bible" "where the substance of God's redemptive message is not directly concerned," it is said (p. 48f): "As we think on this problem we will need to keep in mind our emphasis upon a proper distinction between the divine and human factors in the Bible, and between the message of the Word of God and its earthly and human context." (Our emphasis.)

The authority of Scripture is limited to matters of "faith and life," and its infallibility and inerrancy as a source and norm are restricted to "church doctrine and practice." (P. 11. 36.) Inerrancy is, moreover, defined as "freedom from error in matters of fact" (p. 39). Apparently one is free first to sift out of the Bible what is held to be matters of fact before permitting Scripture to be applied as a source and norm even in the limited field of church doctrine and practice.

The witness of the Lutheran Church, as it is contained in its historic Confessions, is disposed of in a similar way. The author of the treatise before us asserts the following to be "the historic Lutheran position on the Bible as the Word of God." (P. 3.)

1. "The Lutheran Church has never considered the principle of the Word of God to be an article of Christian faith." (P. 5.) The very word *principle* (meaning: a first or main thing), when used rightly, shows that there are still other things which make up the Christian faith among the articles of which that concerning the authority of Holy Scripture is the formal principle, the guiding doctrine in the Protestant Reformation with respect to the question How can I know what I am to believe? (over against the Roman Catholic principle which puts the "Church," that is, rightly considered, the papacy above the Scriptures); while the doctrine of salva-

tion by grace alone for Christ's sake through faith is its material principle, — the foremost article of Christian faith with respect to the question What is it that saves me? This actual historic position of the Lutheran Church is dealt a mortal blow, so far as its acceptance by the author of the book before us and likeminded "Lutherans" are concerned, by sophistic confusion and false opposition of the formal principle of Lutheranism and its material principle, as though the formal principle or foremost article of faith from the point of view stated above were not itself an article of faith at all. We wonder just what it is supposed to be in such a case! One might as well argue that "grace alone" is a principle (the material principle of the Reformation over against the Roman principle of salvation by works) and therefore not an article of Christian faith. One needs but to open the Bible to see what it teaches concerning the authority it claims for itself, to be convinced that this a foremost article of the Christian faith. It is thus that this subject is treated throughout the Confessions of the Lutheran Church. Both, the "Scripture alone" principle, and the "Grace alone" principle, are *Scriptural* principles of Christian faith over against the false anti-Christian principles of the papacy; human tradition, and salvation by work-righteousness. As a matter of fact, Scripture, or the source of all Christian doctrine, is the organic foundation of faith.

2. "The Lutheran Church in its confessional statements has defined and safeguarded the essential content of the Bible as the Word of God." (P. 32. Our emphasis. Cf. also p. 37f.) The Missouri Synod teaches in its Brief Statement that "since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters John 10:35." In the latter reference Christ, the Lord of the Church, makes the inviolability of Holy Scripture hinge on a comparatively very minor matter, — namely the fact that earthly rulers in Church and State are called "gods" in the Old Testament (Ps. 82:6). This could hardly be reckoned to what the author of the work before us regards as "the essential content of" the Bible. But then, Christ was not a Neo-Lutheran. Unlike this modern brood, He claimed inviolability for all of Scripture — which for Him was co-extensive with the whole Old

Testament Canon, as it lies before us today — inclusive of such minutiae as that which is contained in Ps. 82:6. And this is the position of the Lutheran Church, though by no means of all "Lutheran Churches" today. Far from limiting itself to "the essential content of" the Bible as the Word of God according to which dogmas should be judged and controversies decided, the Lutheran Church solemnly declares: "We receive and embrace with our whole heart the *Prophetic and Apostolic Scriptures of the Old and New Testaments* as the pure, clear fountain of Israel [this means: as the infallible and clear source of the Church's faith, teaching, and confession], which is the only true standard by which all teachers and doctrines are to be judged." (Formula of Concord, Thorough Declaration, Comprehensive Summary; *Triglot*, p. 851.)

The author of the treatise before us cites as being in agreement with his own position concerning the meaning of the statement that "The Bible is the Word of God" as set forth in the publication before us the pertinent confession paragraphs of the Constitutions of the so-called Evangelical Lutheran Church (his own body), The American Lutheran Church which is in process of being formed as a union of the present American Lutheran Church, the Evangelical Lutheran, and the United Evangelical Lutheran churches; the United Testimony of these bodies and the Lutheran Free Church; and the Constitution of the Lutheran World Federation.

"Dr. J. R. Lavik has a long and distinguished life of service to his church as pastor, teacher, administrator and churchman. Although retired from his position as professor and president of Luther Theological Seminary in Saskatoon, Saskatchewan, Canada, his years continue to be filled with a varied service to his church. In 1957-1958 he offered courses in Dogmatics at Luther Theological Seminary, St. Paul, Minnesota." (P. v.) Alvin N. Rogness, President of Luther Theological Seminary in St. Paul, has written an Introduction to Dr. Lavik's work, fully endorsing it.

P. H. B.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XX

JULY-AUGUST, 1959

NUMBER 7-8

IN THIS ISSUE: A Revealing Convention — The World's Number One Problem — Second and Third Rate Minds — Accommodating the CAMPUS COMMENTARY — What is the Church? — Should We Ever Be Intolerant? — The Parting of the Ways in Theological Thought — Remnants — "If a Man Love Me, He Will Keep My Words" — Violence Being Done to Article VII of the Augsburg Confession — Christian Hatred a Sign of Grace — Where Modernism Recruits Its Members — History's Vindictiveness — The Lutheran Spokesman — Dr. Piepkorn's "Pious Opinions" — Lutheranism In New Jersey — Worse Than Controversy

● A Revealing Convention

The San Francisco convention of the Missouri Synod proved to be a *revealing* convention. It revealed at least to some little extent how far Modernism has wormed its way into our midst.

With regard to "Teaching the Doctrine of Inspiration at Our Colleges and Seminaries"

Dr. Siegbert W. Becker, Associate Professor of Religion, Concordia Teachers College, River Forest, Ill., had submitted the following memorial to the convention (No. 619, *Reports and Memorials*, p. 512):

"The undersigned, in dealing with brethren who deny the infallibility and inerrancy of Scripture, has at times been met with the argument that this doctrine

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

is not part of the position of Synod to
which all pastors, professors, and teach-
ers are expected to subscribe. Therefore
he respectfully requests Synod in conven-
tion assembled to give an answer to this
question: Does Synod expect the profes-
sors at its colleges and seminaries to
teach the doctrine of the inspiration, in-
fallibility, and inerrancy of Scripture as
this doctrine is set forth in the Brief
Statement?" (Our emphasis.)

Similar memorials had been submitted to
the convention by a pastors-teachers regional
conference in Texas and by a pastor in
Nebraska. (See *Reports and Memorials* No.
613, page 507; and No. 626, p. 527-529.)

In reply to these memorials Committee
No. 3, on Doctrinal and Intersynodical Mat-
ters, presented the following resolution
(Resolution No. 9 of this particular com-
mittee; *Today's Business*, p. 108):

Date: June 18, 1959

Committee No. 3

Name of Committee:

Intersynodical and Doctrinal

Re: Memorial 613, page 507, 619, page
512, and 626, page 527

Resolution No. 9

Subject: Subscribing to the "Brief State-
ment," the General Confessions, and
Particular Symbols of the Lutheran
Church; Teaching the Doctrine of In-
spiration at Our Colleges and Semi-
naries; Using Scripture as the Word
of God

Whereas, The pastors, teachers, and pro-
fessors of Synod at the time of their
ordination and installation pledge
themselves to be faithful to the Holy
Scriptures and to the Lutheran Con-
fessions (... "solemnly pledged to
the Scriptures as the inspired and in-
errant Word of God and to the Sym-
bolic Books of the Lutheran Church
as a true exposition of the Scrip-
tures ..." Synodical Handbook, 4.19;
4.21; 4.23), and

Whereas, Some persons have inquired as
to the binding force of the *Brief
Statement* as well as other statements
on doctrine and practice formally
adopted by Synod; and

Whereas, Article II-C of the Articles of
Incorporation of The Lutheran Church
— Missouri Synod lists as an objective
of Synod "to exercise supervision over
such pastors and teachers as to doc-

trine, practice, and performance of their official duties"; therefore be it

Resolved,

A. That Synod further clarify its position by reaffirming that every doctrinal statement of a confessional nature adopted by Synod as a true exposition of Holy Scriptures is to be regarded as public doctrine (*publica doctrina*) in Synod, and

B. That Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements, and

C. That those who believe that such statements are not satisfactory in part or in their entirety are not to teach contrary to them, but rather are to present their concern to their brethren in the ministry, particularly in conferences, to the appropriate District officials, and if necessary to the Synodical officials.

R. P. Wiederaenders, Chairman
Fred Kramer, Secretary

Vehement opposition to this resolution was voiced by Dr. Martin H. Scharlemann, Director of Graduate Studies at Concordia Theological Seminary, St. Louis, Mo. (In a recent conference paper on "Revelation and Inspiration" Dr. Scharlemann has openly denounced the verbal and plenary inspiration of Holy Scripture.) He was supported by Dr. Arthur C. Repp, Academic Dean of the St. Louis seminary. Several other speakers voiced themselves along the same line. But a great number of others took the floor to speak for the resolution, which was finally adopted. A lone individual, the Rev. Robert Lindemann of Queens Village, N. Y., asked that his name be entered into the Minutes as disagreeing with the resolution.

Off the floor of the convention there was a great deal of talk as to what opposition to this resolution had finally revealed. "I had no idea that we had anything like this in our church," was the comment of the lay delegate of one of our circuits as we met him coming out of the convention hall on Saturday afternoon (the day on which the above resolution was presented). What was said in opposition to the resolution proved enough to open the eyes of those present at least a bit to the deplorable situation in which our synod finds itself today. Speaking of the resolution which was adopted, another individual said: "This is a *mandate* to our officials from the rank and file represented by the convention to

practice proper evangelical discipline in doctrinal matters."

Due to the great number of speakers who were determined to see the resolution at issue adopted without question or amendment (debate was finally closed by a formal moving of the question), not only the time allotted Committee 3 in Saturday's session, but also the time allotted it in the sessions on Monday and Tuesday was exhausted by discussion of this resolution. This left but two hours, one hour each on Wednesday and on Thursday, of the scant total of four hours and fifteen minutes allotted for matters entrusted to the Committee on Doctrinal and Intersynodical Matters of the 69½ hours of convention time. In view of this fact and the lateness of the hour, the remaining resolutions presented by this committee, the number of which was considerable, and some of which also dealt with very important matters, were adopted in short order amid an air of relative impatience. (In one of these sessions two resolutions were read and adopted while we were finding a seat. The adoption of most of them consumed but a minute or two.) The story of some of these resolutions is quite a different one. However, we shall have to leave comment on these to some other time.

A church which tolerates doctrinal error in its midst has received into its body the germ of death. . .

P. H. B. and A. T. K.

● The World's Number One Problem

How would you answer the question, What is the world's No. 1 Problem?

I suppose you would answer this question somewhat as do I, — namely, that the world's No. 1 problem is the salvation of men for time and eternity through the Gospel of God's eternal love in Christ Jesus, who gave Himself a ransom for all.

This is not the answer of race fanatics to the question which has been posed above. Instead of the saving Gospel, they advocate a "social gospel," a "gospel" of another kind which is not another Gospel.

This seems to be true also of the race fanaticism that is being promoted by the Lutheran Human Relations Association of America at Valparaiso University. This association advertises as a "32-page pamphlet on the World's Number One Problem" a pamphlet devoted to the subject of race relations. The promoters of this pamphlet do not seem to know that the problem of race

is in itself is a social problem, not a religious one. They moreover do not seem to have a correct concept of the doctrine of the Church.

The title of the pamphlet to which we are referring is "Prejudice is a Family," suggesting that whoever does not share the mistaken views of race fanaticists is prejudiced. The pamphlet consists of crude and rather juvenile character drawings on the left side of the page which remind one somewhat of the game of Old Maid that we played as youngsters. On the opposite page there appears the unattractive title of the unflattering character and under this some misunderstood and misapplied, usually irrelevant passages from Scripture.

For instance, one page shows "Samson Segregate," bowing between two churches marked "white only" and "colored" respectively, and seemingly destroying both as he does so. Under his name, on the opposite page, one reads: "Let us sing —

O Come, All Ye Faithful,
Joyful and Separate."

This is followed by "Jesus said, My House shall be called a house of prayer for all nations. Mark 11:17. He also said, Him who comes to Me I will not cast out. John 6:37." Then follow Acts 10:34, 35 and Eph. 4:4, 5, both typed out. It seems the promoters of this hate-filled pamphlet do not know that although men may worship God separately, in English, German, or other languages, due to national, geographic, or social conditions, they can nevertheless be members of the one great spiritual body of Christ, the one holy Christian Church which we confess in the Creed.

Such race fanaticists themselves constitute one of the serious problems that we must face in our churches today.

P. H. B.

❖ Second and Third-Rate Minds — A Prolific Source of Trouble

Writing on American education in his *Campus Commentary* of January, 1956, Dr. O. P. Kretzmann has said that one of the great troubles is that "we have too many second and third-rate minds in it. . . . To be even more specific, these second and third-rate minds almost always become administrators."

Dr. Kretzmann lists three marks of such minds. He describes the first of these as follows: "A second and third-rate mind

always makes every problem infinitely more complex than it really is. At the drop of a hat there must be conferences, committees, surveys, studies, seminars, and workshops to 'examine the problem' and so forth. Lest I be misunderstood," he says, "let me say immediately that all these techniques and procedures have some value when the problem is really complex and subtle. Often, however, all these massive procedures are applied by second-rate minds to situations which are simple and clear from the beginning. In such cases all the machinery is the hocus-pocus of little fearful minds, designed to make them look very learned and very busy."

Another mark of second and third-rate minds, says Dr. Kretzmann, is "to befog every issue with a cloud of jargon and a mist of verbiage. It always sounds profound and leaves the layman prostrate and dizzy but respectful. Example? Here are a few from recent literature. 'It is demonstrable that within the limitations of visual acceptance proper coloration of environmental factors add to pedagogical effectiveness.' Which being interpreted means: 'paint the classroom a color the kids like and they will learn better.' Or, 'optimal oxygenation elevates the attitudinal responsiveness of children.' That means, 'the kids will do better if you give them some fresh air.' And so on. This is perhaps the most sinister mark of the second and third-rate mind in any field. It muddies the waters, blocks the channels of communication and generally messes up the world."

In a footnote to what he says about the first mark of a second and third-rate mind Dr. Kretzmann has added: "This phenomenon occasionally appears in ecclesiastical circles, too."

To which we add our liturgical Amen!

P. H. B.

❖ Accommodating the CAMPUS COMMENTARY

Following what he has said about the second mark of second and third-rate minds, as cited in the article just above, Dr. Kretzmann has added: "I hope that some of the brethren will send samples from the field of ecclesiastical administration, political science and any other which they may have run across in their travels through our confused and verbose world."

We have been wanting to accommodate the professor these several years, but have

found ourselves always too busy. This is still true. But we shall take time to accommodate him with at least the one or the other example, which are not at all difficult to find within the Missouri Synod today.

Here is a sample of what the professor was asking for from the January, 1956, issue of the *American Lutheran*. Criticising some contemporary official synodical mail, the While It Is Day column of that publication said that it is possible to express "the opinion that the great majority of our pastors and lay people are quite united in their Christian convictions, but that these convictions, often not publicly expressed but acted out in parish life and ministries, may be out of step with views, promoted as being true to tradition, which have no sound biblical foundation and, therefore, no hold on the consciences of our pastors and people." Translated into plain English, this jargon and mist of verbiage simply means it is the view of the writer that most of our pastors and people show by their actions that they don't give a rap about things which are surely supposed to be believed among us, even though they don't say so right out.

An example of what the Valpo professor describes as the first mark of small minds is to be found in the ado that was made over the simple errors of the "Forty-Four" (1945) and the inconclusive results of such ado under which we are laboring and suffering to this day.

Still another example of a very simple matter being made to look complex is the faculty approval of a B.D. Thesis in St. Louis denying Christ's descent into hell. What the author of the thesis wanted to say, and what he did say, is that what we confess with the whole Christian Church about Christ's having descended into hell is un-Scriptural and was taken into our great confession from heathen mythology. The denial of this part of our historic Christian faith was embellished by some fifty pages of references, mostly to modern liberal sources, and the author was given a B.D. degree for his trouble. Consultations, meetings, and discussions were arranged when seminary approval of such a thesis was challenged — as it remains challenged and rejected by us to this day — but the faculty approval still remains unretracted.

The subject of Christian Stewardship would furnish other examples to illustrate Dr. Kretzmann's statements. Articles, pamphlets, and whole books on that subject con-

tinue to pour forth in a continuous stream, while men who write them themselves do not yet quite know what Christian stewardship is. Luther said it in six single words when he taught us to confess in the Explanation of the Third Article of the Creed that the Holy Ghost has "sanctified me in the true faith." For Christian Stewardship is but a figurative way of looking at Sanctification in the narrower sense. It includes all that we are and have, our spiritual treasures being foremost among the possessions entrusted to us by God. The only passage in all the Bible which expressly speaks of the general stewardship of all Christians in non-figurative language (I Pet. 4:10, 11) defines it as 1) speaking as the mouthpieces of God (keeping God's Word pure); and 2) rendering Christian service in accordance with our God-given abilities, not less. Yet, search the present-day literature on Christian Stewardship, also within the Missouri Synod, and see how much, or rather how little, of the first-mentioned element of true Christian Stewardship as defined by Scripture you will find there. The monograph *Stewardship in the New Testament* by Holmes Rolston, excellent in many respects, and recommended without reservation by the Stewardship Department of the Missouri Synod, turns a great number of Scripture texts inside out as it were to bring to light facets of Christian stewardship that might be overlooked in them. But among all the multitude of these, it does not even mention this one classic passage on the subject, I Pet. 4:10, 11. Amid all the ado that is being made over that matter — and of what do we hear more today? — doctrinal purity, which God Himself has put first in the definition of Christian Stewardship, has been quite effectively eliminated from the modern concept of that subject, just as it has been from Christ's Great Commission ("teaching them to observe all things whatsoever I have commanded you") in church 'unity' movements, as well as in other departments of church work. The *Lutheran Layman* of May 1 had a feature article on Soil Stewardship, urging congregations to join in an observance of Soil Stewardship Week, May 3-10; when have you last seen a feature article on the Christian Stewardship of Doctrine in Missouri Synod publications?

Enough of this. One could easily compile a volume on the subject.

Thanks to Dr. Kretzmann; and let us all beware the marks of little minds in the

greatest of all work in the world, the work of the Church on earth.

P. H. B.

● What Is the Church?

There is much inquiry and discussion nowadays about the Church. People are wading through tomes of patristic writings, and studying creeds, and dragging through the dark places of history, to find out what, and which, and where, is the Church. Did they consult their Bibles more, and the Fathers and their own imaginations less, they would come to a truer, if not speedier, conclusion. *The Church is simply the congregation of the justified and clean.* Bishops do not make the Church; liturgies do not make the Church; particular holy days or ceremonies do not make the Church; but God makes the Church, by absolving men through faith in His Son Jesus Christ, and joining them in a common union by a common trust and obedience in a common Savior.

J. A. Seiss, *The Gospel in Leviticus*, p. 114.

● Should We Ever Be Intolerant?

To call anyone "narrow minded" is equivalent to placing a stigma on one's character, particularly when referring to the realm of religion. But we all know that there are areas of both life and thought where men *must* be intolerant if they are in the right.

The mathematician who insists on certain fixed formulae is not being intolerant, he is being honest. The referee who insists that the rules of the game be observed is not being intolerant but fair. The pilot who demands accuracy in computing speed, wind velocity, or drift is not being intolerant but is protecting life.

Why is it then that we should want Christianity to adopt a tolerance where matters of eternal truth are concerned? That which has to do with the welfare of the soul cannot be subject to the vagaries and foibles of human concepts. To undermine the absolute involves a tolerance not countenanced by Scripture.

The Bible plainly teaches that Christ is the divine Son of God. This was the claim of our Lord and it was affirmed by his disciples. The Epistles repeat it again and again. And John in Revelation bears witness to the fact in no uncertain terms. The Church was founded on belief in the deity of Christ, and it has been an essential teach-

ing of our evangelical faith through the centuries. Anything, therefore, that would question or detract from the deity of our Lord *must* be resisted even unto death.

But the Bible is specific about a number of other things besides this. Nothing is clearer, for instance, than that Jesus died on the Cross for our sins. It is popular to say that no one aspect of the atonement can explain the magnitude of that doctrine in all of its implications. This can be true, but such an omnibus statement must not then be made the cloak for a denial of certain vital parts of that doctrine. If we contend that Christ died to set an example, let us be equally vigorous in affirming that he died as our substitute, for this is what the Bible plainly states. If we insist that his gracious act of sacrificial love motivates us to turn to him in faith, then let us be equally insistent that we are cleansed from our sins by the blood shed on Calvary.

If we find ourselves associated with Catholics and Jews in some worthy cause, let us be sure that we do not compromise our faith by making an inter-faith enterprise the excuse for denying the uniqueness of Christ and his redemptive work.

We ought to be intolerant where the things of Christ's person and work are concerned. Our Lord himself was vigorously intolerant. When he said: ". . . no man cometh unto the Father, but by me" he was pointing the way to eternal life. And when he said: ". . . ye must be born again," he was making clear the necessity for new birth.

When the disciples after Pentecost went out to preach a risen Christ there was no compromise in their message. So far as the events they had seen and experienced were concerned, they were intolerant of any compromise.

When Simon the sorcerer suggested that the power to bestow the Holy Spirit be purchased with money, Peter exclaimed intolently, "Thy money perish with thee." The determining factor for Peter was God's revealed will. When it was made clear to him in the house of Cornelius that salvation was for all men, he submitted saying: "Who was I that I should resist God?"

When Elymas the sorcerer tried to obstruct the preaching of Paul, the apostle also was intolerant: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all unrighteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10).

The gentle John showed no tolerance toward Diotrephes who was disturbing the church. "Wherefore, if I come," he wrote, "I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them who would, and casteth them out of the church" (III John 10).

In the area of medicine, tolerance of error can be a grave offense. No reputable pharmacist will tolerate substitution of drugs or alteration in prescribed amounts. No reputable surgeon will tolerate unethical operations. But people professing to be Christians put up with unbelievable tolerance in the areas of life that are the most important.

Does not the reason for this lie in the shift from authority of divine revelation as found in the Scripture to authority in man's ever-changing opinions?

If Christian truth is not absolute, if it is only relative and therefore subject to human interpretation (and misinterpretation), then there should be no limits to tolerance, one man's opinion would have to be as valid as the next.

But because Christianity is based upon truths which are unalterable, and because the eternal destiny of man is at stake in this matter, there must be intolerance over the injection of either opinions or speculations which are at variance with revealed truth.

(From the column "A Layman and His Faith" in *Christianity Today*, Aug. 18, 1958.)

● The Parting of the Ways In Theological Thought

It has repeatedly been asserted that Liberalism, with its rejection of Biblical revelation, its humanistic optimism and its almost empty churches, went bankrupt a generation or more ago, and that it was superseded by Neo-orthodoxy, which heralded a return to the Word of God and the theology of the Reformers. There is clearly much truth in this, and some reason for thankfulness. But our rejoicing is restrained by the observation that Liberalism appears to be not quite dead, and not to have left the field.

While Neo-orthodoxy began with an energetic frontal attack upon Liberalism, we need to be aware that this very promising theological movement did not go all the way and adopt the Scriptural principle of "the Word alone," which was the basic position

of the Reformers, particularly of Luther. As we read the literature of Neo-orthodoxy and related theological trends today, we are sorry to find that rationalistic attitudes and techniques are disturbing and confusing factors in their theology. Where the principle of "the Word alone" does not prevail, there human reason will have the deciding word, and the God-given message of the revealed Word will be obscured and rejected.

One does not have to be in a dark and suspicious mood to see that within contemporary Protestantism there is serious theological confusion. Is Lutheranism being affected? To what extent is American Lutheranism being influenced by popular but misleading theological trends? A distinguished Lutheran theologian in a recent address indicated, if we caught his meaning, that there is an observable drift in the direction of "an amorphous Protestantism." This would seem to mean a Protestantism without solid theological foundation and structure, a sort of spineless and formless thing, having its roots in the uncertainties of human reason rather than in Scripture. This would seem to indicate a drift in the direction of a resurgent Liberalism. The speaker's concern seemed to be that Lutheranism should not become involved in such a drift. But then Lutheran teachers and pastors must avoid the thought patterns and techniques of rationalism, for "as a man thinketh in his heart, so is he." In the area of religion Christian faith must choose between divine revelation, "the sure word of prophecy," and the vanities and frustrations of human reason.

At the risk of being considered old-fashioned and "not abreast of the best theological thought of the day," let us be wise enough to recognize the parting of the ways in theological thought, and to take our stand on the tried and true principle of "the Word alone." The risk is not very great, for we need not be seriously concerned about the judgments of men, but only the judgment of God and the well being and mission of His Church. The Lord Jesus Christ, before whose judgment seat we shall all finally stand, has said: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). The theology of the Church must be the theology of Christ and His Word.

John R. Lavik, *The Bible is the Word of God*, p. 59f. (Unfortunately this otherwise timely testimony is most critically frustrated by the author's immediately going on, and limiting the concept of the Word of God and of Christ after all in so saying, concern-

ing Christ's Word: "which is the Word of God in Scripture." For the author's peculiar view of this subject compare our review of his publication in the last issue of our journal. — P. H. B.)

❶ Remnants

In his syndicated news column, *Strength*, Earl L. Douglas recently said, under the heading "Divine Use of the Insignificant":

The word "remnant" has a bad name today. Usually it means something that is sold in the basement of a cheap department store. It is something that the merchant wants to get off his hands. But in history, the word "remnant" has been an honorable word. It has designated the group that had stood for the hard right against the easy wrong. The martyrs were members of remnant groups. The Pilgrims were a little remnant group, extreme in their Puritanical beliefs, who could find no peace save by leaving their homes in one part of the world and going to another. There are remnant groups in our social structure today, and, although some of them are evil, most of them are brave and gallant and a great blessing to the nation.

The word "remnant" in the Bible is extremely important. It was always the remnant which put the will of God really into operation. A remnant came back from the Babylonian Exile and started a new nation. A remnant followed Jesus of Nazareth, believing in Him even when He hung on the cross. Later this group stuck together and God, under the power of the Holy Spirit, formed out of this group His church.

God is amazingly interested in little things — in babies, in obscure persons, in hated little minorities who do His will while the great majority sweep on gaily to evil. God loves remnants and uses them. God and one make a majority — always, now and forever.

❷ "If a Man Love Me, He Will Keep My Words" — John 14:23

In I John 2:3 the Apostle writes: "Hereby we know that we know Him, if we keep His commandments." A solicitous guarding of the precepts of Christ, a consuming desire that they be honored, a passionate determination that they always be kept, is a proof gained from experience, that that

person has come to an experiential knowledge of the Lord Jesus and is at present in that state of knowing Him. This experiential knowledge is in contrast with and opposed to a mere theoretical knowledge of His Person. (K. S. Wuest, *In These Last Days*, ad loc.)

P. H. B.

PASS YOUR COPY OF THE CONFSSIONAL LUTHERAN ON TO SOME FRIEND

❸ Violence Being Done to Article VII of the Augsburg Confession

The doings and sayings at recent Lutheran church conventions have again revealed that those churchmen who are actively engaged in uniting their respective church bodies and who advocate church fellowship without full agreement in doctrine and practice are never able to make a convincing case for their purpose by appealing to Holy Scripture, which repeatedly condemns such false unions in words too clear to be misunderstood except by the totally ignorant or the totally blind in heart.

You will find that, when advocates of a false fellowship cite Scripture in support of their efforts, they usually ignore the passages which actually deal with the subject and refer to divine injunctions toward love and charity, which they then abuse and distort to serve their purpose.

The same procedure is followed when the Lutheran Confessions are cited in favor of union without full unity. Although the Confessions speak very clearly on the question of what is required for the exercise of Christian fellowship, the unionists prefer to quote sections which do not treat of that subject. Thus modern unionists have come to consider the Seventh Article of the Augsburg Confession as their sanction for un-Lutheran and un-Scriptural fellowship practice.

To call your attention to their method of operation, let me recall to your mind what it is that the Augsburg Confession says in Article VII:

"Also they (namely, our churches) teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And

to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites and ceremonies, instituted by man, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4:5, 6."

This lovely article has repeatedly been bound, gagged and enslaved to the evil purpose of those who regard doctrinal differences as unimportant. Twenty years ago, in an article on "Unionism," the late Dr. Reu of the American Lutheran Church was bold to say:

"The notion that those who wish to enjoy church fellowship must agree in all points of doctrine, rests upon an erroneous interpretation of I Cor. 1:10 and similar Scripture texts. Careful study of the respective contexts will lead to different results. Furthermore, this notion requires more than what *Augustana* VII declares to be essential for unity in the church. Here we read: 'To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments.' Now we must not, of course, ignore the historical situation in which this famous 'it is enough' was pronounced. It set forth that agreement in ceremonies is not necessary for church union, but only agreement in doctrine and in the administration of the sacraments. Nevertheless, it is very significant that the doctrine is simply denoted as 'the doctrine of the Gospel.'" (In the Interest of Lutheran Unity, p. 32.)

This is a good example of the lengths to which proponents of an un-Scriptural fellowship will go in order to persuade people of the rightness of their cause.

A simple reading of Article VII of the *Augustana* should suffice to cause any informed Lutheran Christian to draw back from Dr. Reu's gross misrepresentation of the facts; and a knowledge of the Lutheran Confessions should make its acceptance impossible.

Article VII does not treat of church fellowship. It treats the doctrine "Of the Church," as the heading plainly says. It does not, as Dr. Reu writes, "declare" what is "essential for unity in the church" (church spelled with a small c), but addresses itself to "the true unity of the Church" (Church spelled with capital C). What is meant is the Holy Christian Church with its union of all true believers in Christ. The Apology of the

Augsburg Confession makes this abundantly clear also when, in reference to this very point, it says: "We are speaking of true, that is, of spiritual unity (we say that those are one harmonious Church who believe in one Christ; who have one Gospel, one Spirit, one faith, the same sacraments; and we are speaking, therefore, of spiritual unity), without which faith in the heart, or righteousness of heart before God cannot exist. For this we say that similarity of human rites, whether universal or particular, is not necessary, because the righteousness of faith is not a righteousness bound to certain traditions . . ." etc. (Article VII and VIII).

Article VII of the Augsburg Confession, therefore, explains what is required for membership in the One Invisible Church. For this Church to be one and united it is necessary that all its members possess the one true faith in the Gospel.

This tells us nothing whatever about the practice of outward church fellowship. It is utterly impossible for us to draw conclusions from the nature of the unity in the Holy Christian Church, which rests on faith, to the exercise of fellowship in the visible church; for there we do not deal with the faith of the individual, but only with his confession. This is a subject wholly different, and governed by different passages of Scripture.

Moreover, it is a corruption of our Confessions to suggest that the expression "the doctrine of the Gospel" refers to a limited number of doctrines, namely those which are central in matters of salvation, and not the whole body of Scriptural doctrine.

The Confessions do not speak in that way. To them the Scripture is a Whole which "cannot be broken." And when they speak of the doctrinal agreement necessary for unity in the visible church, they say:

"But we . . . are on our part sincerely inclined and anxious to advance that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, . . ." etc. (Formula of Concord, T.D. Art. XI.)

"Thus . . . the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, provided they are agreed with one another in the doctrine and all its articles, also in the right use of the

holy Sacraments . . ." etc. (Formula of Concord, T.D. Art. X.)

E. Schaller, From a Wider Field, in the *Northwestern Lutheran*, Sept. 28, 1958.

❶ Christlike Hatred a Sign of Grace

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Rev. 2:6.

Hatred of evil deeds . . . is a true counterpart of the love of good, and both are divine; cp. Is. 61:8; Zech. 8:17. There is a hatred as well as an anger (Mc. 3, 5; Apoc. 6, 16f) which can be predicated of Christ. To share His hatred of evil is to manifest an affinity of character with Him, which is a sign of grace in Churches and in individuals.

H. B. Swete, *The Apocalypse of St. John*, p. 28.

NOTE: We hate with all our heart some things that are being done, within our beloved Missouri Synod today; for instance, the teaching of false doctrine of various kinds by some of our St. Louis professors, and official silence over against, or even defense of, such a situation. — P. H. B.

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❷ Where Modernism Recruits Its Members

Where do modernists get their increase? Do they get drunkards, bartenders, infidels, whoremongers converted, and make them into modernists? No, modernists increase by attrition, by the sloughing off of Bible believers. Modernists are usually the children of halfhearted fundamentalists, or those who were nominally Bible believers until the real test came. Then some who looked like wheat proved to be tares. Then some who responded to the Gospel are found to "have no root in themselves," and so in time of persecution or temptation fall away. Or some, like Peter, really saved, sit by the Devil's fire and deny Christ.

The Bible clearly teaches us to expect the sloughing off of Christians, this failure to stand true to Christ and the Bible in times of testing.

The Sword of the Lord (5-1-59).

❸ History's Vindictiveness

"History vindicates itself; they who will not learn from history are condemned to repeat it."

Rev. Cameron A. MacKenzie

❹ The Lutheran Spokesman

"In September, 1956, a large group of men had met for strengthening in the Word for the battles in which they were engaged. When the Wisconsin Synod in August, 1957, once more refused to heed God's Word and separate from the Missouri Synod, and also rejected all protests in this matter, pastors and congregations began to discuss formally the inevitability of severance. A little congregation at Lyons, Nebraska, invited men to meet there, in October, 1957. By December about half a dozen congregations had left the synod, and certain pressing problems brought about a meeting at Immanuel Church in Mankato, Minnesota." Thus begins the story that is told in the pages of the above new publication concerning what led to its initiation.

A three-day meeting followed at Cheyenne, Wyo., from May 6-8, 1958. In June, 1958, the first issue of *The Lutheran Spokesman* was launched. Its directory listed 14 pastors (all but one of them, a former Missourian, former Wisconsin Synod men, so far as we can ascertain) and three teachers. Among them there is Prof. E. Reim, formerly president of the Thiensville seminary faculty. Others have been added since. Among the latest congregations to affiliate with the group is a small new congregation in Phoenix, Arizona. It traces its origin to the removal of Prof. Alfred Fremder and his family, formerly head of the music department at Bethany College in Mankato, Minnesota, to that city.

In a Foreword justifying its existence, the new periodical to which we are here introducing our readers stated among things: "Lutheranism has fallen on evil days. One Lutheran body after another has lost its confessional character or is in the process of losing it. Under the relentless pressure of socialism with its universal influence on the churches as well as secular institutions, two factors are at work which are destroying the Lutheran Churches. Socialistic thinking is directed against individualism, and the individual must subject his peculiar needs and beliefs to the 'group,' society, community, or state. It becomes increasingly

difficult to retain individuality, also confessional individuality, that is, apartness. The second factor is the this worldliness of socialism which has permeated all parts of our culture. For fifty years the trend has moved steadily, turning the face of the churches from the other world to this world and its problems. Now these two factors work hand in hand. As the churches become more and more occupied with external endeavors, with the problems of this life such as relief, peace, large organizations, such goals can be far better accomplished if each group gives up its individuality for the sake of co-operation. Thus it becomes increasingly hard today to distinguish between Lutheran and Reformed; Lutherans are becoming Protestant. Note how leading conservative Lutheran theologians serve as editors of pan-protestant periodicals and cheerfully fly under the Reformed banner. No, there are not many voices left for the Lutheran heritage."

At the Cheyenne meeting referred to above a conference essay was presented by Pastor (formerly professor) E. Reim on "Things to Guard Against in Our Approach toward Re-alignment." This essay is being published seriatim in *The Lutheran Spokesman*. The group under discussion thus far has "no name, no organization. They have a common faith, common work, common problems." A confession concerning Church Fellowship is being developed at its conferences, a summary of which is also to be found in *The Lutheran Spokesman*. The first issue of this publication, a bi-monthly, appeared in June, 1958. (Business office: 1906 Garrett Avenue, Cheyenne, Wyo.) Its subscription rate is \$1.00 per year or by voluntary contribution.

Reaction to this publication and the group for which it stands in various other Lutheran publications thus far seems to be the now familiar official snub of silence. The clamorous argument that we must always be ready to listen to others, to "share" with them (a process of exchange in which one's spiritual birthright is invariably bartered away for a mess of earthly pottage), and to join them — eventually, why not now? — is reserved as an argument for making common cause only with more liberal bodies, as is also the old sweet theme-song of its caricature of love, Take "All of Me!"

We would not have you to be ignorant, brethren.

P. H. B.

● Dr. Piepkorn's "Pious Opinions"

In 1521, Luther, at the Diet of Worms, made this declaration:

"Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments (since I believe neither the Pope nor the councils alone; it being evident that they have often erred and contradicted themselves), I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the Word of God: I can not and will not recant any thing, since it is unsafe and dangerous to do any thing against the conscience." Philip Schaff, *History of the Christian Church*, vol. 7, 1950, p. 304-05.

Luther here declares that Scripture is supreme, and that he will recant any statement of doctrine made by him, if not scriptural. Applying this to the matter at issue, the Immaculate Conception of the Blessed Virgin Mary, if it could be proved that Luther taught falsely in this matter, all that would be necessary to make him retract, would be to show that it was unscriptural to teach that the Virgin Mary was conceived without original sin.

All natural descendants of Adam have original sin, inheriting this depravity from Adam.

"The one exception is Christ. He is exempt from original sin because He assumed human nature not by natural generation, but through the operation of the Holy Ghost. Matt. 1:20: 'That which is conceived in her is of the Holy Ghost.' Was conceived by the Holy Ghost, born of the Virgin Mary. Therefore, according to His human nature, Christ is called 'that holy thing which shall be born of thee' (Luke 1:35). The Virgin Mary does not form an exception. The Scripture, but the decretal of Pius IX, 1854, took her in the interest of Mariolatry (Mary worship) out of the category of sinners and ascribed to her an immaculate conception. — Franz Pieper, *Christian Dogmatics*, vol. 1, p. 550. In a footnote, on p. 550, the text of the decretal is given in English. We quote from it: 'We declare that the doctrine which holds that the most Blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of mankind, was preserved free from all stain of original sin, has been revealed by God and therefore is to be firmly and steadfastly believed by all the faithful...'

Later on, Pope Pius XII, in 1950, publicly proclaimed as a divinely revealed doctrine, the Assumption of the Virgin Mary, namely that her soul and body, on the completion of her earthly life, by an anticipation of the general judgment, were taken into heaven. (See Donald Attwater, ed. *Catholic Dictionary*, 1954, p. 37, under *Assumption, The*.)

Now Dr. Arthur Piepkorn, in an address delivered in the Assembly Hall of Concordia Seminary, St. Louis, on the Feast of the

Visitation of the Blessed Virgin Mary, 1957, and printed in *Una Sancta*, Feast of the Visitation, 1958, vol. 15, no. 3, p. 4-7, characterizes these unscriptural, false doctrines as "pious opinions". He writes (p. 5):

"It is when these pious opinions are elevated to the status of dogmas which must be believed under pain of eternal condemnation that we declare this kind of constraint — rather than the opinions themselves — to be antichristian and diabolical."

Piepkorn here states that papal doctrinal discipline is antichristian and diabolical, while, in the same paragraph, he characterizes these papistic doctrines as "pious opinions", which means that he would like us to join him in tolerating these false doctrines as "pious opinions". No matter what Luther taught about the immaculate conception, it is an unscriptural doctrine and it is shocking that a Professor at Concordia Seminary is in accord with such Roman Catholics as rejoice that some Protestants are "progressing" from condemning the doctrines of the immaculate conception and the assumption of the Virgin Mary to, at least, accepting them as "pious opinions," they are unscriptural figments, produced by a superstitious and idolatrous tendency. If Dr. Piepkorn has, as basis, for his "pious opinions" such statements by eminent men and such traditions as happen to be according to his liking, then he does what the Pope does, — he also picks what he likes. Frankly, Dr. Piepkorn saddens and troubles us by his Romanizing deviation from Lutheran orthodoxy. His stand in these matters would be acceptable in High Church Anglican (Episcopalian) circles, but not among Lutherans true to Scripture. Lest our people be confused, we hope and pray that Dr. Piepkorn will use the gifts, with which the Lord of the Church has endowed him, to combat false teaching, particularly that of the Antichrist, the Pope, and to defend and proclaim the teaching of Scripture.

C. U. Faye

(*Lutheran Sentinel* — June 11, 1959)

The Rev. Vernon Schreiber, rector, will sing the priest's role, with choirs of St. Matthew's Church and Lutheran Church of the Savior providing choral music. Warren Smith and Beverly Wood are the soloists. A jazz trio will play."

The *Lutheran Annual* 1959 lists the Rev. V. Schreiber (English District, Missouri Synod) as pastor of the Church of the Savior in Paramus, New Jersey.

● Worse Than Controversy

Controversy in religion is a hateful thing. It is hard enough to fight the devil, the world, and the flesh, without private differences in our own camp. But there is one thing which is even worse than controversy, and that is false doctrine tolerated, allowed and permitted without protest or molestation.

It was controversy that won the battle of the Protestant Reformation. If the views that some men hold were correct, it is plain we never ought to have had any Reformation at all! For the sake of peace, we ought to have gone on worshipping the Virgin, and bowing down to images and relics to this very day!

Away with such trifling. There are times when controversy is not only a duty but a benefit. Give me the mighty thunderstorm rather than the pestilential malaria. The one walks in darkness and poisons us in silence, and we are never safe. The other frightens and alarms for a little season. But it is soon over and it clears the air. It is a plain scriptural duty to "contend earnestly for the faith once delivered to the saints" (Jude 3).

— Bishop J. C. Ryle

● Lutheranism In New Jersey

From the Passaic-Bergen Section of the *Sunday News*, New York's Picture Newspaper (June 14), we have clipped the following, which appeared under the heading "Mass in Jazz at Paramus":

"The first Mass in jazz to be sung in Bergen County will be presented at 4 P.M. today at St. Matthew's Church in Paramus.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment. — 1 Cor. I, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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IN THIS ISSUE: Synod's Statementarian and Neo-Liturgical Garments — Dislikes Clergy Attire — Pennsylvania Lutherans Deplore High Church — The CTM and the Liturgical Movement — "'Una Sancta' Spirit Needed in This Country" — "The End of the Protestant Era" — Don't Ask or Evoke "Presumptuous, Frivolous, Blasphemous Questions" — What is Meant When High Church Men Speak of a "Species" in the Lord's Supper — "Official" Women of the ALC — The "Ecumenical" Spirit Within the ALC — A Typical Lodge Ritual at Valpo — The Pope's Council — True Ecumenicity — The Pope's Claim of Inspiration

• Synod's Statementarian and Neo-Liturgical Garments

Hans Christian Andersen wrote a delightful little fable about a king and his new garments. This king already had some fine royal garments. But two weavers, who were charlatans, came into the kingdom and promised to make him some garments that would be more magnificent than he could imagine.

They warned, however, that their beautiful cloth had a magic property. Only intelligent people would be able to see the cloth that they would weave; it would remain invisible to those who were not worthy. So the king gave these weavers much gold and thread and put them to work. As they went through the motions of weaving, the ministers of the kingdom, and finally the king himself, inspected and admired the cloth which was not there.

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanatize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112.114.

But they did not express their true convictions; indeed, they joined the nefarious weavers in praising the supposed beauty of the non-existent material, lest they be accused of ignorance or unworthiness. Finally, when the king, against his better judgment, wore the invisible new "garments" in a royal procession, it was a little child who expressed what everybody knew, but feared to say: "He has nothing on!"

With apologies to Andersen, we recast the fable, minus phantasy, as follows:

Once upon a time, more than one hundred years ago, there grew up in our fair land a Lutheran Synod, known as the strictest of the strict in its adherence to Scripture. The vitality of Lutheran orthodoxy flowed strong in her veins and the pulse of the love of the pure Word of God beat vigorously within her. Although she had been prophesied an early and untimely demise, she flourished and grew at home and abroad. The men chosen as her leaders were conscientious in following the instructions laid down for them in the Constitution of the Synod. This, the Missouri Synod, was respected and even admired, although in some quarters grudgingly.

But, about fifteen years ago, in a generation that no longer knew Joseph, that is, Walther, Schwan, Wyneken and others, there arose in Synod's midst a group of men who liked to refer to themselves as like-minded spirits, in number two score and four, herein-after simply referred to as the "44." They issued "A Statement." These men professed themselves to be saddened by certain conditions in Synod. They deplored among other things that use was made of synodical and congregational resolutions in the settling of differences. They seemed so sad. Of course, people were not supposed to notice how they themselves could not refrain from using the dubious synodical church union resolutions of 1938 as a trump card to make an end of all argument. They wove into the cloth the thread of dream-stuff, that all the Lutheran bodies in America are in God-pleasing unity of doctrine, and concluded that the Synod should declare fellowship. To cap the whole hoax, they designed a clever interpretation, new to many citizens of the Synod, concerning Romans 16:17, 18. Misusing God's pronouncement concerning false teachers in v. 18, they said this cancelled the Christian's duty of avoiding false teachers as stated in v. 17. The "44" were zealous, and hardly seemed to give thought to whether they were serving the

Lord Jesus Christ by sowing their seeds of mission and heart-ache throughout the Synod.

Then something happened, a horrible thing, that makes one wonder. The columns of official and unofficial synodical papers were opened to the weavers of invisible policy on church fellowship. They were freed from worry and expense in publicizing their transparent views. They occupied many positions of responsibility in the institutions of learning. Soon an official advisory committee came to agreement with the weavers of the invisible theology, solemnly and coolly stating, that, after all, the Scriptures were not as clear on certain points as Luther, Walther, Pieper, with the Confessions, had assumed.

Those who dared humbly to object were given to understand that they were, oh, such nice people, but, withal, theologically unaware of the style of the times. They were told to *re-think* the old truths until they could see the beauties of the new invisible cloth. They needed the new garments.

Another thing that was wonderful to behold was the "new look" in liturgical garments which the Synod was beginning to wear. It was known, of course, that liturgical customs are in themselves adiaphora, that is, things indifferent, and also that Luther did not care what garment the pastors wore as long as he would be permitted to preach the Gospel. But many a preacher of the Synod bedecked himself in colors that shamed the flowers of the field. The sad part of it was that many of the simple people believed that this was an aping of the Pope's church. And wasn't it? For along with the garments came the doctrine of Transubstantiation (modified somewhat) in the Lord's Supper, the elevation of the host, and prayers for the benefit of the souls of the dead. The good old fabric was being unraveled and the flimsy new cloth was being displayed in the citadel of theology as something wonderful.

Wearing the new garments, the Synod took on a disheveled appearance, indeed. Her friends were stricken with grief. Her foes delighted in her shame. But her faithful children told her the unpleasant truth. They bade the Synod again to return whole-heartedly to the *Brief Statement* of its doctrinal position, and to don the old garment of the whole truth of Scripture.

Contributed.

● Dislikes Clergy Attire

Sir:

Just a little comment on picture of Dr. Hoffmann shaking hands with President Eisenhower. Why, oh why do some of our Lutheran pastors think it's necessary to dress like a Catholic priest? I attended the Colorado District convention and one pastor sure looked like Father Who?

Also when you see pictures of events such as a cornerstone laying, etc., why all the frills? stoles, white robes? Is it to put on a show and get people's minds off the real purpose of the main thing, the Word of God and the Gospel of Jesus Christ?

Who is responsible for all the fancy clothes? Sure not the members of our Lutheran churches? . . .

A. E. Rehfeld
Delta, Colo.

(In *The Lutheran Layman*, "To the Editor: From Our Readers" Department; July 1.)

● Pennsylvania Lutherans Deplore High Church

A controversial statement on Holy Communion, tabled or referred for study in previous years, was finally adopted 201 to 149 by the Lutheran Ministerium of Pennsylvania at its 212th annual convention last month.

It was opposed by a "high church" minority and by others who felt that a Communion statement being prepared by a special commission of the United Lutheran Church in America should have precedence.

In its adopted statement the synod warns against using the term "mass" and the use of "sanctuary lamps, bells, incense or genuflection." It also recommends that the Communion service should generally be limited to congregational observance, and that it should not be held in educational institutions or for special groups of the laity, including wedding parties.

Two leading United Lutheran liturgical authorities bitterly assailed the limitations against frequency and special group or institutional celebrations.

They were Dr. Luther D. Reed, 86, president emeritus of Philadelphia Lutheran Seminary, and Dr. Edgar S. Brown, Jr., director of worship of the ULCA. Dr. Reed, highly re-

garded as "an elder statesman of the Church," and Dr. Brown both charged that the statement "was an artificial and dangerous restriction on the channels of Christian grace."

"The Ministerium is getting into deep theological waters and acting like King Canute trying to hold back the tides," Dr. Reed warned. Dr. Brown demanded that the minutes include a protest over his and others' signatures, along with the approved statement.

Lutheran Standard (June 27, 1959).

● The CTM and the Liturgical Movement

In the June, 1959, *Concordia Theological Monthly*, assistant professor Henry W. Reimann of Concordia Seminary of St. Louis, published an "appraisal" of the Liturgical Movement in which he first listed five supposed blessings of that movement and then referred to some of its dangers. But in referring to the dangers of that movement the St. Louis professor completely ignored the un-Scriptural teaching found not only in the world-wide Liturgical Una Sancta Movement but also taught within our own circles, especially by one of the professors at Concordia Seminary, who is a member of the Editorial Committee of the *Concordia Theological Monthly*.

Speaking of the supposed blessings of the Liturgical Movement, the St. Louis professor says: "There are also the blessings resulting from the liturgical movement's interest in ecumenicity. In our church those involved in this movement have usually been people who yearned for the true unity of the body of Christ. . . . Moreover, the men of our Synod in the liturgical movement usually have also been rather conscious of devotional, exegetical, catechetical, and even doctrinal areas of agreement between the liturgical churches. Their studies in the liturgy have perforce led to more contacts with Romanists, the Greeks, and the Anglicans. And all this is to the good. Surely our Lord wants His church to be one outwardly as it is one inwardly in His sight." (P. 425.)

A person "yearns" for something which he does not have or which at present does not exist. To say that those in our church who are involved in this movement "yearned for the true unity of the body of Christ" (our em-

phasis) is to say, or at least imply, that true unity of the body of Christ does not now exist. This is one of the basic errors of the whole Modern Liturgical Una Sancta Movement, namely, that the body of Christ is not truly one but is divided. This error confuses the invisible one holy Christian Church with the external Christian churches and such confusion is being spread by the *Concordia Theological Monthly* itself, when it says on page 430: "I think that some in the liturgical movement need to be alerted to the danger of thinking that the Church of Rome is more a part of the body of Christ than is the limitedly liturgical Church of Scotland." The real danger in the liturgical movement is speaking of either the "Church of Rome" or the "limitedly liturgical Church of Scotland" as "a part of the body of Christ." That is Rome's false doctrine of the Church as the body of Christ. It regards the external organization as being part of the body of Christ.

The St. Louis professor also says that men of our synod in the liturgical movement have by their studies in the liturgy been led "to more contacts with Romanists, the Greeks, and the Anglicans. And all this to the good. Surely our Lord wants His church to be one outwardly as it is one inwardly in His sight." The outward oneness which the Lord wants in His Church is that all are one in the *confession of the one true faith*. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," I Cor. 1:10.

The St. Louis professor says that such contacts with Romanists, the Greeks and the Anglicans "is to the good." Have men of our synod influenced these sectarians to confess the one true faith with us? Is it not rather true, as the *Confessional Lutheran* has shown again and again, that men of our synod have absorbed and are now publicly spreading Rome's un-Scriptural teaching regarding the Church and the Sacraments? Members of the St. Louis faculty, editorially responsible for the *Concordia Theological Monthly*, may not recognize or admit the truth of that statement. But Rome knows that it is true. And that is why Rome seeks to foster the "Una Sancta" spirit also in this country. See the article that will follow.

D.

● "‘Una Sancta’ Spirit Needed In This Country"

The (Roman Catholic) Register (National Edition) Denver, Colo., of May 17, 1959, under the above heading published the following:

"David Baxter, a former newspaper columnist and Lutheran minister who is now doing free-lance work in exploring approaches to Christian unity, writes that 'we need an American organization like the European Una Sancta, where Catholic and Protestant clergymen, theologians, and leading laymen get together in a retreat for a week or so every year — not to debate, but, in the spirit of love, to seek understanding and a way to get together in one body for efficient work in the cause of Jesus!'"

"Una Sancta (One and Holy) is a movement started 35 years ago by Father Max Metzger, who was betrayed to the Nazis in Berlin in 1944 and put to death. The movement now has chapters all over Germany."

"Officially recognized by the German Catholic Bishops' Conference at Fulda, Una Sancta operates from the Catholic side under the guidance of the Archbishop of Paderborn and a commission of 12 theologians. It has a corresponding backing from the Lutheran side. [Bishop William Staehlin leads the 12 Lutheran theologians. D.]"

"There is no question of compromise in belief or practice on either side in these gatherings. It does not advocate interconfessionalism or the creation of a 'third religion,' but seeks to bring believers together for talks to promote understanding."

"In the circles that it forms educated Catholics have an opportunity to explain the real meaning of the teachings of the Church to earnest, inquiring non-Catholics."

"The Christian unity movement is incomparably further advanced in Germany than it is anywhere else, and the reasons are fairly obvious: West Germany is now divided about equally between Catholics and Lutherans. The Lutherans are as well organized and consistent a body as can be found anywhere in Protestantism. Hence there is no need, as here, to establish contact with minds of many varying backgrounds and persuasions."

"Second, and perhaps more important, common suffering under Hitlerism, climaxed

by the most terrible war of all times, brought many types closer as they ate 'the bread of misery' together. The attacks of neo-paganism on Christianity brought home the necessity of a united front. This in turn spurred the search for common areas of agreement in political, social, and charitable fields."

"You can see the seriousness with which the drawing-together movement is taken in both Protestant and Catholic German magazines. *Herder Korrespondenz*, one of the best Catholic news commentaries, devotes about a third of every issue to reporting attempts at union or understanding among both Protestants and Orthodox and between Catholics and non-Catholics."

"Mr. Baxter writes: 'Lack of understanding is the only thing keeping most of them (the Protestant denominations) from exploring the possibilities of eventual unity with Rome — and a few have cautiously mentioned that. Some of our Protestant groups have been a bit near-sighted and regard unity of Protestants as an end in itself — a *better means of competing with the Roman Church.*'"

"That is wrong, but even if Protestants get together it will be one progressive step at least. . . . (But) no compromise will do. Compromising — giving or taking a little here or there — for the sake of adaptability, would have to be on non-essentials."

"I believe, as Mr. Baxter seems to believe, that, if anything like a real union of Protestant minds in America were achieved, conditions would be ripe for unity in the Church Christ founded. Many non-essentials, which divide sects from one another, would be cleared away and the ultimate questions would become clearer. If the Una Sancta procedure is not now feasible in this country, certainly the Una Sancta spirit should prevail — and I think it will."

To this we would add that Roman Catholics in Germany publish a theological journal called *Una Sancta* four times a year in the interest of the Una Sancta movement. We have received a number of copies of that journal. This publication, of course, is not the *Una Sancta* journal taken over by Missourians in 1945 and since that time published under the auspices of men belonging to various Lutheran synods of this country. The two publications are different and yet they both have this in common: They both promulgate Rome's false doctrine of the Church and the Sacraments; the one doing so without com-

promising, the other with certain reservations.

D.

❶ "The End of the Protestant Era"

An article by Erik von Kuehnelt-Leddihn, a free lance journalist in Austria, was published under the above title in *Extension*, the National Catholic Monthly published by the Catholic Church Extension Society of Chicago. Copies of the article were sent to some of our Chicago pastors. From it we cull the following:

"The Lutherans in the German-speaking countries are the ones who have made the biggest strides in crossing the abyss. Germany was the country where the fatal cleavage had taken place; Germany is the country where the feeling that the ditch must be overbridged is most acute. Of special importance, in this respect, are the decisions taken against divorce, the reintroduction of Confession, the revival of Luther's early 'German Mass' in Northern Germany. No less significant are the various Lutheran leagues and associations which either cultivate ideas and liturgical forms belonging to the early Reformation period, or go even further by trying honestly to understand and assimilate the teachings and the attitude of our Church. This means an increasing understanding of the role of the Papacy, the adoption of ritualistic institutions resembling our own, the establishment of male and female Orders, a greater openness for the values of a philosophy serving as the handmaid of theology. (Only recently a Lutheran seminary asked a group of Jesuits about their notions concerning the integration of philosophy into the study of theology. One must know the mentality of the Reformers in order to appreciate fully such a revolutionary step.) If some of my Catholic or 'Protestant' friends in America would have the privilege to attend a meeting of the Berneuchen Movement, or the St. Michael's Brotherhood, to visit the Calvinist monastery of Taizé, or the Convent of the Sisters of the Virgin Mary in Darmstadt, they would be surprised . . . no less so probably than if they participated in a Reunion Week in Niederaltaich (Benedictine) Monastery, where they will find an Evangelical Chapel and the portraits of Pius XII and Martin Luther, side by side, over the desk of Father Sartory, the organizer of these meetings."

Dr. Sartory is the editor of the Roman Catholic *Una Sancta* journal published in Germany in the interest of the *Una Sancta* Movement.

D.

❷ Don't Ask or Evoke "Presumptuous, Frivolous, Blasphemous Questions"

In a memorial, addressed to the St. Paul convention of the Missouri Synod in 1956, the members of First Ev. Luth. Church of Hanna, Indiana, asked Synod to take its stand on certain controverted doctrines "directly and immediately, at this convention" and to "give clear and express approval of the pure doctrine, and to reject clearly and expressly the false and contradictory doctrine." Our brethren in Hanna, Indiana, asked "Synod itself to speak clearly and definitely, in convention assembled, also because otherwise no one can have assurance of what the doctrinal stand of Synod is. We cannot accept as satisfactory the representations of individuals or committees within our circles in lieu of approval of Scriptural doctrine and rejection of false doctrine by Synod assembled." The Memorial continued: "F. The Moment of the Real Presence in the Lord's Supper. The following quotation expresses what has always been public doctrine in our Synod: 'Christ's body and blood are then first present in the Lord's Supper, when we with the mouth receive Christ's Body and Blood with the consecrated bread and wine. As is known, the Roman Church teaches that Christ's Body is present in the Lord's Supper through the changing of the bread into the Body of Christ already prior to the eating of the consecrated bread. The papists therefore adore the consecrated bread as the "eucharistic God." This is condemned by our Confessions as idolatry.' (*Der Lutheraner*, Jan. 1 1952) We request the Synod to reaffirm this position.

"In contradiction to the above, another public doctrine has arisen within Synod, which claims that the Real Presence takes place prior to the distribution, or even on the altar, as witness: '... the celebrant . . . takes the Body and Blood of the Lord from the altar. . . .' (*Una Sancta*, Holy Cross, 1947, p. 23.) In agreement with this position the same author also wrote: 'The early (and most dependable) doctors of the Church of the Augsburg Confession for the most part wisely refuse to define the precise moment when the sacramental miracle takes place. They hold unreservedly, however, that the re-

citation of the Words of Institution is the consecration and that the Real Presence of the Body and Blood of Christ in the sacrament is achieved prior to the distribution." (*American Lutheran*, June, 1949, p. 8.) We request the Synod to disavow and reject the teaching that the Lord's Body and Blood are present in the Lord's Supper prior to the distribution to the communicants, or on the altar." (We are quoting from a copy of the original Memorial.)

The St. Paul convention resolved, "that the joint theological faculties of Synod provide appropriate studies on the following topics mentioned in Unprinted Memorial 18, 'The Moment of the Real Presence in the Lord's Supper' and 'Intercessory Prayers for the Benefit of the Souls of the Dead'" and "that these studies be published in the *Concordia Theological Monthly*." (*Proceedings*, 1956, p. 551.) A study on the "Moment of the Real Presence in the Lord's Supper," adopted by the two theological faculties on May 2, 1959, is printed in *Concordia Theological Monthly*, 1959, July, p. 430-1.

The two statements cited in Unprinted Memorial 18 are by Dr. A. C. Piepkorn, professor at Concordia Seminary in St. Louis. In the *Confessional Lutheran*, 1952, p. 110f, it was shown by documentary evidence "that the most dependable doctors of the Church of the Augsburg Confession *do not hold* that the Real Presence of the Body and Blood is achieved 'prior to the distribution.' They all agree with Luther that the Body and Blood of Christ are not joined with the consecrated elements except in the prescribed eating and drinking." It was also shown that the issue was confessionally decided already in the Formula of Concord.

The congregation in Indiana had asked the Missouri Synod to disavow and reject that teaching which has always been rejected by the Lutheran Church. The St. Paul convention did not accede to that request. Instead, it told the two theological faculties to study the matter. And what did they report? In brief, it is this: "Scripture is silent with reference to the 'moment' of the Real Presence in the Lord's Supper, for I Cor. 10:16 relates the sacramental union to the total sacramental action. . . . Lutheran theologians, whether they be in the preaching or teaching ministry, will be careful not to ask or evoke 'presumptuous, frivolous, blasphemous questions' regarding the mystery of the 'moment' of the Real Presence in the Lord's Supper, lest

Christian conscience be disturbed and Satan be given an opportunity to sow the seed of discord in the church."

In *Christian Dogmatics*, III, p. 372, (*Dogmatik*, III, p. 434) Dr. F. Pieper says: "John Saliger, pastor of Luebeck and Rostock, had tenaciously defended the opinion that the *unio sacramentalis* occurred already *ante usum*; hence before the distribution and reception." He then cites the words of the Formula of Concord cited in this connection also by the St. Louis and Springfield faculties. "However, this blessing, or the recitation of the words of institution of Christ alone, does not make a Sacrament if the entire action of the Supper, as it was instituted by Christ is not observed (as when the consecrated bread is not distributed, received, and partaken of, but is enclosed, sacrificed, or carried about), but the command of Christ, 'This do' (which embraces the entire action or administration in this Sacrament, that in an assembly of Christians bread and wine are taken, consecrated, distributed, received, eaten, drunk, and the Lord's death is shown forth at the same time) must be observed unseparated and inviolate, as also St. Paul places before our eyes the entire action of the breaking of bread or of distribution and reception, I Cor. 10:16." (*Trigl.* 1001, 83f.)

The very words cited from the Formula by both Dr. Pieper and the two theological faculties were taken verbatim from the "Abschied" written by Chytraeus of Rostock, one of the co-authors of the Formula, which disavows and rejects Saliger's "prior to use" as well as Dr. Piepkorn's "prior to the distribution." In this "Abschied" it is also stated that *such expressions* as "there is a sacrament before use," or, "in the words of St. Paul, 'the bread which we break is it not the communion of the body of Christ,' the word communion or union of the bread and body is to be understood as prior to the reception and not of its eating by the communicant" are "*offensive*." They are not found "either in God's Word or in Luther's writings, but they are *common among the papists* to confirm their magical benediction and their continuous inclusion of the Body of Christ under the form of bread also prior and after its reception." (Our emphasis.)

Knowing this, some of the faculty members in St. Louis and Springfield may have thought that by merely citing the statement of the Formula they were thereby actually disavowing and rejecting Dr. Piepkorn's "prior to the

distribution." But in his letter of March 14, 1952, to President Behnken, Dr. Piepkorn cited these same words of the Formula and said that "the assertion of the principle that the consecration alone does not confect the Sacrament is directed only toward those perversions of the Holy Eucharist in which the sacramental action is not completed." Dr. Piepkorn does not speak of the Real Presence "prior to distribution" in an absolute sense, even as John Saliger did not speak of the Real Presence "prior to use" in the absolute sense, that is, without regard to the subsequent distribution or reception.

Dr. Piepkorn contends for the Real Presence "prior to the distribution" in order to make room for the adoration of the Body and Blood of Christ in the Lord's Supper before the eating and drinking. (Cf. *Una Sancta*, 1947, Holy Cross, p. 25. In *Essays Presented to the First Liturgical Institute* at Valparaiso University, 1951, p. 44, the Rev. Carl Bergen says: "One method of elevating the sacred host and chalice is suggested: 'The minister may take the Paten and Cup, or a Host and the Cup, holding the Cup in his right, the Paten or host in his left a few inches above the Cup, face the congregation and say "Behold the Body and Blood of the Lamb of God which taketh away the sin of the world." He turns to the altar, replacing the Bread and Cup thereon.' Wismar, *Pro Ecclesia Lutherana*, Vol. V, No. 1, p. 13. Another form of Elevation is performed in the following manner: Minister genuflects, takes host and chalice, holds them aloft facing the altar, replaces the sacred species on the altar and genuflects." Of course, if the Body and Blood of Christ are not present "prior to the distribution," then such elevation and adoration is crass idolatry, being an adoration of bread and wine. Incidentally, when men in our circles refer to the earthly *elements* as the "sacred *species*," they are using Roman Catholic terminology.

The statement of the Formula cited by the two theological faculties does not in so many words touch upon the "prior to use" for the purpose of adoration. But the Formula continues: "To preserve this true Christian doctrine concerning the Holy Supper, and to avoid and abolish manifold idolatrous abuses and perversions of this testament, the following useful rule and standard has been derived from the words of institution; 'Nothing has the nature of a sacrament apart from the use instituted by Christ' or 'apart from the action

divinely instituted.' " These words of the Formula were also taken verbatim from the "Abschied" directed against Saliger.

Christ did not tell His disciples to adore His Body and Blood in the Lord's Supper. He told them to eat and drink it — no more and no less. Jesus said: Take, eat. Then He said of that which He was giving them to eat and which they were eating: "This is My Body." Jesus said: Drink ye all of it. Then He said of that which He gave them to drink and which they all drank: "This is My Blood of the new testament, which is shed for many for the remission of sins." With Luther, Hunnius, Gerhardt, Quenstedt, and many other Lutheran theologians we therefore say that for us there is no divine promise of the Real Presence except in the instituted and prescribed eating and drinking. To contend that the Real Presence occurs "prior to the distribution" is a human, papistic opinion, which has no basis in Scripture and must be disavowed and rejected as a perversion of Scripture.

We therefore read in Baier's *Compendium Theologiae Positivae*, ed Walther, III, p. 504: "While it is admittedly true that it is not necessary to define the point in time at which the Body and Blood of Christ begin sacramentally to be united with the bread and wine, it is nevertheless certain that the sacramental union looks to the action in such a way that, according to the ancient rule, nothing has the reason of a sacrament outside of the action appointed by God. Hence we believe that, both when the elements are reserved after the consecration and when they are designated for any purpose outside of the use (scil. instituted by God), they do not acquire the nature (reason) of a sacrament, and that the Body and Blood of Christ are not sacramentally united with them outside of the use (scil. instituted by God)."

In view of the fact that the statement of the two theological faculties does not touch upon the real point at issue and is clearly a compromise between truth and error, therefore we would respectfully suggest that a revised study on this whole matter be issued in the near future.

D.

PASS YOUR COPY OF THE
CONFESSIONAL LUTHERAN
ON TO SOME FRIEND

• What Is Meant When High Church Men Speak of a "Species" in the Lord's Supper

With Holy Scripture, the Lutheran Church teaches that in the Sacrament of the Altar "there are two things, a heavenly and an earthly." (Formula of Concord; *Trigl.* p. 977.) The earthly element or material is bread and wine; the heavenly element is the body and blood of Christ. When the Lord's Supper is celebrated according to the institution of Christ these are united according to their essence or substance with the bread and wine in a supernatural manner and are received with the bread and wine.

The Roman Catholic Church has pronounced a curse upon this doctrine, saying (*Canons and Decrees of the Council of Trent*, Session XIII, Canon II): "If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the wine into the Blood—the species only of the bread and wine remaining—which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema." (Waterworth Translation, p. 82.)

Note in Rome's definition of its doctrine of Transubstantiation the words "the species only of the bread and wine remaining." By this Rome means that after the alleged conversion of bread and wine into the Body and Blood of Christ (Transubstantiation) by the "celebrating" priest (in the Lutheran Church the congregation celebrates Communion) all that remains of the former substance is its appearance, color, taste, etc. The word "species," which has this meaning in Latin, is also so defined in English dictionaries. (The word "specious," as of a specious argument or doctrine, that is, one which has a good appearance but which is actually false, is derived from the former word.)

In the article just preceding this, our colleague, Dr. Theo. Dierks, citing the Rev. Carl Bergen's use of "sacred species," rightly says: "When men in our circles refer to the earthly elements as the 'sacred species,' they are using Roman Catholic terminology." This is also done by Dr. A. C. Piepkorn, who too largely speaks the language of Rome (as well as by other high church men). So, for instance, in *What the Symbolical Books Have to say*

about *WORSHIP AND THE SACRAMENTS* (Concordia Publishing House, 1952), he says under D) The Sacrament of the Altar, Thesis 3 (p. 27): "Communicants are to receive both species."

If Dr. Piepkorn and other high church men among us, do not mean by "species" what Rome means by it and what the word so used ordinarily means, what do they mean?

It is still a basic rule of speech that we should say what we mean, and mean what we say. Certainly, this is also true among Christians, especially when discussing doctrine and confessing it. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14, 8.) And yes, there is a high church movement among us, a movement that is capitulating to Rome.

P. H. B.

• "Official" Women of the ALC

The merger body which is in the process of organization (TALC) is the one referred to. Under the above heading a report in the *Lutheran Standard* (Aug. 1, 1959) stated:

"Women were outnumbered at Northfield — 135-14 — but they made their presence felt on the boards and the committees to which they had been elected.... They had obviously given much thought, time, and prayer to the tasks they faced as members of the 'ruling class' of the New Church."

Another sign of the times. We suggest that women in positions like the above, and churches in which they are elected to such offices, give thought, time, and prayer to such Scripture passages as I Tim. 2, 12; I Cor. 14, 34; and Gen. 3, 16.

P. H. B.

• The "Ecumenical" Spirit Within the ALC

In the *Lutheran Standard* of the American Lutheran Church (July 18) there appeared a letter by the Rev. Russell M. Jones, Baptist, reading as follows:

"I have just read the STANDARD for June 20, which features this year's seminary graduates. It was my good fortune to have been a member of the group. Allow me to express, through you, a word of appreciation to the

American Lutheran Church for having made this opportunity possible.

"Looking back over my years at Capital, the fact becomes most clear that the experience has been one of real ecumenical significance. My own denomination is Baptist, which is, in most respects, at the other end of the theological and liturgical pole from the Lutherans.

"Because of this there were obviously many points of doctrine and practice on which we differ. And yet, it is precisely because of these differences that the experience was so meaningful. I enjoyed many hours of honest discussion on these differences with faculty members and students, both in and out of the classroom. The result has been a better understanding and appreciation of both my own religious heritage as well as that of the Lutherans.

"It was with great interest that I noted that among the men going on to graduate study there was a diversity in the choice of schools . . . No doubt the men who have made these choices will find something of the same kind of experience of an ecumenical nature at these schools. And it may well be that they will feel a new kind of challenge for coming to grips with some of the most basic matters in the Christian faith.

"In this way the Church of Jesus Christ can be greatly helped and the ecumenical movement within it greatly advanced. The ALC is to be commended for its willingness to include men from other denominations as students in the seminary. May God continue to bless and prosper its work of preparing men as preachers of the gospel and ministers of Christ."

The Bible does say that we should try the spirits, whether they are of God. (I John 4, 1.)

● A Typical Lodge Ritual at Valpo

Synod's position concerning the lodge is defined in 14.03 of the Synodical Handbook, wherein Synod declares that it is firmly opposed to lodges, obligates every pastor to instruct his congregation on the "sinfulness of such lodges," and requires fellow pastors, and especially the officials of Synod, to admonish in the spirit of Matthew 18 a pastor who neglects this duty.

What, then, according to Synod, is a lodge? The Lutheran Cyclopaedia reads:

"That which is common to all fraternal orders properly designated as 'lodges' is 1) the ritual, made up of dialog, pantomime, and play acting to illustrate the importance and teachings of the order; 2) a ritualistic ceremony of initiation, always of a religious or semireligious character, with prayers, Scripture readings, and lessons inculcating some moral principle; . . ."

In the April, 1959 issue of the *Confessional Lutheran*, Pastor Burgdorf showed, by direct quotation from its Constitution and Statutory Code, that Lambda Chi Alpha, a national college fraternity maintaining a chapter at Valparaiso University, not only is patterned after Masonry, but conducts a ritual, "the complete contents of [which] shall be kept strictly secret."

I was initiated into Lambda Chi Alpha in 1938, my conversion to the Christian faith being yet six years in the future. The unchristian nature of the organization and its ritual became apparent to me during my Catechism instruction, but at my confirmation I relegated it to the forgotten past; or so I thought.

In the summer of 1956 I learned that Lambda Chi Alpha had established a chapter at Valparaiso, and on May 19, 1957 I drove to Valparaiso for the sole purpose of witnessing the initiation ritual at that chapter.

The ritual was conducted behind closed doors and draped windows to preserve its secrecy. The members of the ritual team, one of whom was preparing to study for the ministry in the Missouri Synod, stood gowned and hooded before a triangular altar, upon which rested an open Bible. A secret knock was heard, and the candidates for initiation appeared; one, acting as a representative for the entire group, and clad only in undershorts, shoes, and stockings, approached the altar, and announced that he sought entrance into the "secrets and mysteries of Lambda Chi Alpha." He was answered with:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The candidate then knelt before the altar, placed his hand upon Matthew 14, and swore an oath "before God and the brethren of Lambda Chi Alpha" to safeguard the secrets of the fraternity, uphold its principals, and work diligently to build its membership and raise its scholastic standing, under the penalty of "expulsion, suspension, or any other lawful penalty, so help me God." The candidate and the assembled brethren then arose, bowed their heads in prayer, and joined in a petition to "the Creator" to assist the candidate in the fulfillment of his obligation. To illustrate his growth in knowledge and wisdom, the Parable of the Good Seed was read. The sign and lesson sign, both pertaining to the parable, were demonstrated and explained, and the secret grip and symbolic attire of the first degree given. This was followed by a reading from Scripture: "I am the way, the truth, and the life:", and ending there. The candidate was then elevated to the first degree.

The second degree is similar to the first. Crossed swords, representing physical strength and moral courage, are placed over the open Bible. The candidate receives the symbol of his life, a lighted candle, and is admonished to guard it faithfully, but is tricked into surrendering it to a member of the ritual team representing the desire for pleasure; after a few minutes in which he resigns himself to an ignominious expulsion from the fraternity, (the group representative, tears streaming down his face, fell to his knees before the altar to plead for those whom he thought he had betrayed), the candidate is reassured by a reading of the Parable of the Prodigal Son that there is always forgiveness for the weak and fallen. He is then elevated to the second degree.

In the third degree, the candidate is placed within a wooden coffin, allegorically buried, and bodily resurrected. After a sermon on the immortality of the human spirit, probably based on the Masonic concept of the generative principle, the candidate is elevated to the third degree and welcomed as a fully initiated brother.

Needless to say, there is no mention in any of this of Jesus Christ, the Vicarious Atonement, or of salvation by faith, even though the letters Lambda Chi Alpha allegedly stand for "We follow after Christ." The prayers are, of course, Christless.

An appeal to the members of the Valpo chapter, pointing out the manifest denial of Christ and the blasphemous misuse of Scripture, went unanswered.

An appeal was then directed to Dr. O. P. Kretzmann, President of Valparaiso University, who replied on September 24, 1957:

"I hope that you will give us the time and the opportunity to study the entire situation more carefully and to see whether we can eliminate objectionable features. I do not know if I am completely right, but my own feeling is that much of this is somewhat adolescent foolishness which could just as well be eliminated from the life of the fraternity without any harm to the work of the organization."

This apparent indifference is partly explained in a letter dated February 18, 1959 from Rev. Julius W. Acker of the Synodical Commission on Fraternal Organizations:

"If one takes into consideration that a considerable percentage of the faculty is not even Lutheran, and that some of the faculty members are not of Synodical Conference extraction, it becomes obvious that one could not obtain faculty approval of a resolution eliminating Fraternities and Sororities on religious grounds. A number of these same faculty members are members of these same Fraternities."

Synod has no choice. It must either maintain a Scriptural and Confessional position on lodgism, and insist upon the support of this position by the staff of the institution sanctioned as "Synod's only Lutheran university for Christ-centered education on the college level," or else face the world as acknowledgedly condemning others for the sins it secretly condones.

Ralph H. Foster, M.D.

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❁ The Pope's Council

A news release from Vatican City over the NCWC (National Catholic Welfare Council) Washington News Headquarters published in the National Edition of The Roman Catholic *Register*, Denver, Colo. (July 12) states concerning the pope's coming Ecumenical Council:

"The pope said it must be remembered that the council is being called to show that the Church [the Roman Catholic Church is, of course, meant], with its variety of Rites, diverse activities, and unbreakable unity, intends to achieve new vigor in carrying out its divine mission."

Meeting in the pope's private library with ten other members of the commission, the pope himself being present, Cardinal Tardini, Vatican Secretary of State, reported to the first full session of the Preparatory Commission for the council that machinery for the forthcoming Ecumenical Council has been set in motion by the major administrative offices of "the Church." The Commission has begun its work, and the Roman "Congregations," the church's major administrative agencies, were setting up study commissions on the council. Scholars and consultants from various nations and language groups were also being asked for concrete proposals for the council's agenda. Within the next few weeks the rectors of the major church institutions of higher learning in Rome were to meet to draw up their suggestions, and the commission was soon to begin asking for the opinions and advice of the bishops and others who will attend the council.

Meanwhile, Pope John XXIII has issued his first encyclical to the world, known from its initial words as the encyclical *Ad Petri Cathedram* (Near the Chair of Peter). Another release from Vatican City over the NCWC Radio and Wire service, says concerning this encyclical:

"Truth, unity, and peace are the three broad areas dealt with by Pope John XXIII in his first encyclical to the world, but it would appear that the major section of the document is an 'open letter' to Protestants and to the dissident Churches of the East to reunite with the Catholic Church and to pray for the success of the coming Ecumenical Council."

The "Protestant" wing of the Ecumenical Movement, which already includes Eastern

Catholics, ought to have little trouble accommodating itself to the pope's designs. As represented by the World Council of Churches, it has but one brief sentence for its creedal basis, "Jesus Christ as divine Lord and Savior," and it allows the widest range of conflicting interpretation of that sentence. There seems to be no reason why Rome and its "Protestant" counterpart, which has long since expressed the desire for oneness with Rome, should remain separate in view of such a basis.

Or is the WCC going to risk being labeled a "splinter group," too, after all, such as its advocates have labeled others?

P. H. B.

❁ True Ecumenicity

"God's Word is the true infallible ecumenical council; for it is the great meeting of the council of all of the prophets and apostles, in which the judicial voice of Christ Himself always gives us an unequivocal reply as often as we seek advice from it."

C. F. W. Walther, as characterized by Dr. A. Broemel in *Homiletische Charakterbilder Zweiter Dand* (Leipzig, 1874), p. 315f; tr. P. H. B.

❁ The Pope's Claim of Inspiration

A despatch from Vatican City reported in the National Edition of *The* (Roman Catholic) *Register*, May 3, says that Pope John XXIII [B] announced his impending Ecumenical Council "after heeding an inspiration whose spontaneity we felt, in the humility of our soul, as a sudden and unexpected impulse."

Whatever thoughts such a statement is meant to incite, it is interesting indeed.

P. H. B.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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IN THIS ISSUE: Half and Half — Pleasing God Rather Than Men — Lutheran Pastor Ousted for Catholic Statements — Lutheran Monastic Order Established in America — True Christian Holiness — A Voice in the LUTHERAN LAYMAN Concerning High Church Tendencies — Recognizing the Papal Antichrist — Roman Catholic "Tolerance" — A Roman Catholic President? — The Source of Catholic Doctrine — The Pope as Temporal Ruler — Purpose of the Pope's Council to Strengthen the Catholic Church — Telling Testimony — Dupes of Communism — The Population Bomb — An Open Letter — What Is Troubling the Church? — Review of Publications — Sanctioning of Evil by Churches — Despised Minorities in the Church — Justification and Sanctification — Love and Uncompromising Protest. — The Need for Clear, Well-defined and Unmistakable Confessions of Faith.

● Half and Half

A Danish fable attempts to explain the origin of the bat. There was war between the birds and the mice. One bird would not take a stand with his fellows, but wanted to be on both sides. When peace was made, this lone individual was despised by both sides and condemned to be half-bird, half-mouse forever

after. The fable adds that the bat is now so ashamed of itself that it never ventures out except after dark!

Few things are as pitiful as the professed Christian who refuses to take a definite stand when great issues are at stake in the Church, — one who would neither spoil his relation with those on the one side of such issues nor with those on the other side; one who would

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

remain neutral when everything hangs in the balance.

It is concerning such Laodicean Christians that the Lord of the Church Himself has said: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3, 15-16.) P. H. B.

☉ Pleasing God Rather Than Men

I Thess. 2, 4-5

Paul never flattered anybody in his preaching. (I Thess. 2:4, 5.) He sought for the approval of God rather than the approval of men. He was not a man pleaser. He never tried to tickle anybody's ears with a soft message. He never tried to curry anybody's favor by shading or concealing the truth. His object was not to attach men to himself, but to attract men to God. He opened his heart to God, that its every motive might be approved by him. He called God to witness that he never had used words of flattery to any one. He might have had an easier time of it if he had. He might have escaped much persecution if he had had an oily tongue and an ingratiating manner. He might have had a comparatively pleasant experience wherever he went if he had made it the rule of his life never to offend anyone, always to say pleasant things to everyone, and to keep on good terms with everybody. Paul had a quite different ideal in his ministry. He did not think it his duty to be beloved and adored by all his hearers. He did not try to develop a perfectly fascinating personality. He was not a dear, sweet man. He was of a different type. Instead of flattering anybody into self-conceit he flattened out all self-conceit by proving that every man was a sinner and, therefore, that he came far short of the glory made possible in Christ.

It followed that there was no self-seeking in Paul's ministry. (I Thess. 2:5, 6.) He did not ask anybody to flatter him. He did not seek any glory from men. He did not care for commendation or compensation from them. He did not make his ministry a cloak of covetousness. God was his witness to that. He was not seeking a salary; he was seeking for souls. He was not out after money, but after men. He might have claimed authority as an apostle. He claimed only a hearing as a preacher of the gospel of Christ.

D. A. Hayes, *Paul and His Epistles*, p. 154.

❶ Lutheran Pastor Ousted for Catholic Statements

No, this didn't happen within the Missouri Synod, where men with Romanizing tendencies are running apace these days and spreading their Catholic teachings and practices. It happened within the Westphalia Lutheran Synod in Germany. Even for Lutherans of such a synod the Catholicising doctrines of at least one high church man proved too much. In a dispatch from Soest Germany over the National Catholic Welfare Conference's news service the National Edition of the *Roman Catholic Register* of Denver, Colo. reported (Aug. 9) as follows:

"Lutheran Pastor Max Lackmann, widely known for his work in inter-faith relations, was suspended from his pastorate in this city for expressing 'too positive views' favorable to the Catholic Church.

"Another prominent German Lutheran minister, Dr. Hans Asmussen, [another leader in the High Church Movement — Edit. C.L.] said that the suspension, by the Westphalia Lutheran Synod, does not help the unity of Christendom or the proper Lutheran preparation for the Ecumenical Council called by John XXIII.

"His statement was circulated by *Die Sammlung* (The Gathering), an organization of German Protestant ministers seeking closer ties with the Catholic Church.

"The suspended pastor's congregation, meanwhile, publicly affirmed that he preached 'the word of God undiluted and in accordance with Holy Writ and the doctrinal teachings of our Church.'

"In a book published last year, *The Catholic Reformation*, to which *Die Sammlung* members contributed, Pastor Lackmann wrote that 'the Church of Rome is a symbol set up by God Himself for the truly Catholic world-wide Church.' 'One is either a Catholic Christian,' he also wrote, 'or one is no Christian at all.'"

So far the report from the *Register*. Men and publications referred to in the above articles have been referred to also in past issues of the *Confessional Lutheran* in connection with discussions of the High Church Movement (a movement which unduly exalts a visible church, specifically Rome).

When, if ever, may we hope to hear of suspension of one or the other representative of the High Church Movement within the Mis-

souri Synod? Or, is this to be considered too high a price to pay for elimination of false teaching and practice, — assuming that the existence of these is finally to be admitted at all? Is such teaching and practice to be accorded continued domicile within our fellowship alongside the truth under the pretext that it would be using our corporate confession "as a club" to ask persistent dissenters to be honest enough to leave our fellowship, the Scriptural confession of which they do not share?

These are questions that demand a clear and decisive answer.

P. H. B.

❷ Lutheran Monastic Order Established in America

Under the above heading the *Lutheran Standard* of the American Lutheran Church (Aug. 22, '59) took note of the Romanizing activity of Arthur Carl Kreinheder, who is, we believe, being processed for acceptance into the ministry of the Lutheran Church—Missouri Synod. The article in the *Lutheran Standard*, in its entirety, read as follows:

"A Lutheran monastic order has been established in the United States under the direction of a Lutheran clergyman, Rev. Arthur Carl Kreinheder. He was ordained in Sweden after completing theological studies at the University of Lund.

"Known as the Congregation of the Servants of Christ, the monastic community was established at Oxford, Mich., last year. The community's foundation was actually laid at Detroit in 1956 by the Fellowship of St. Augustine, another Lutheran society of which Rev. Kreinheder was a founder, and which specializes in conducting spiritual retreats.

"The congregation's life at St. Augustine's House, Oxford, is centered in the Holy Eucharist, sacramental life, confession, and liturgical piety. As in other religious orders, a candidate's first step after acceptance by the superior is postulancy, during which he tests his vocation. Free to leave any time during this probationary period, he next enters a three-year novitiate during which he further tests his fitness for life in a religious community. As a novice he takes annual vows of poverty, celibate chastity, and obedience.

"Closely associated with the congregation is the Society of Oblates, an organization of

men and women living in the world but according to the rule of prayer, confession, frequent communion, and daily intercession for the order. Oblates spend at least seven days a year at St. Augustine's House.

"Lutheran orders have become common in Europe in recent years. One order for women at Darmstadt, Germany, founded since World War II, now has 60 members. Other Lutheran and Protestant orders have been founded in Germany, France, the Netherlands, England, and Scotland."

P. H. B.

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❶ **True Christian Holiness**

We need not be in doubt as to what true Christian purity and holiness is. Many foolish fancies have been indulged on this point, and many well meaning people have gone far astray. The reason has been that men listened more to human philosophizing and sickly romance, than to the oracles of God. Some have supposed the highest moral excellence to consist in seclusion from the cares and business of the common world — in retirement to caves and dens of the rocks to spend life in fastings, vigils, and prayers, and meditations. There was a time when he who spent his days in the cell of a hermit had his name written in the calendar, his praises chanted in the churches, and his bones carefully gathered after his death and laid up in golden altars, whither mitred bishops and high officials came kneeling to touch them in solemn devotion. And there still are those who locate the highest sanctity in the celibate, and point for man's sublimest goodness to the cloisters of monks and the prisons of nuns. But this also is delusion. God does not mean that we should be morose and misanthropic eremites, but bold and active confronters of the trials and evils of life — men and women who shall act well our parts in the common relations in which He has created man, and earnest copyists of the example of that Holy One "who went about doing good." Jesus did not flee to the solitudes, and keep aloof from intercourse with men. He remained among His fellows. He visited their habitations; He gave attention to their tears and distresses;

He wept with them when they wept; He rejoiced with them when they rejoiced.

J. A. Seiss, *The Gospel in Leviticus*, p. 107.

❷ **A Voice in the LUTHERAN LAYMAN Concerning High Church Tendencies**

An Episcopalian friend of mine who saw a recent picture of Lutheran clergy said:

"You Lutherans are making the same mistake we Episcopalians made and regret. You are adopting the outward rites and rituals and robes that the public associates with Rome and are thereby cutting yourself off from much mission material."

I am sending you this comment because of Mr. Rehfeld's opinions to which I heartily subscribe.

(Esther Evans, Springfield, Mo., with reference to a letter criticising Romanizing tendencies, in the *Lutheran Layman*, Aug. 1.)

❸ **Recognizing the Papal Antichrist**

Scarcely had Christianity been constituted when we find a foreign and fitful spirit insinuating itself into the operations of those into whose charge its earthly services had been given. Paul noticed it already in his day [I Thess. 2; written 53 A.D.]. "There shall come a falling away," said he, "and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped. For the mystery of iniquity doth already work." John also directed attention to it, saying [I Epistle 4, 3; written near the end of the first century] "this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world." The grass had hardly grown upon the graves of the Apostles when the wreckless doings of spiritual intoxication gradually altered the primitive simplicities of the Gospel, usurped the prerogatives of Jesus, the High-Priest, mingled the inventions of men with the appointments of God, and introduced strange fire into the holy tabernacle of the Lord God Almighty.

Looking back upon the history of the Church, as it first went forth under its sublime inauguration to evangelize the nations, the first thing that strikes us is the gradual uprising, from the level of a common priesthood, of a lordly power in the hands of bishops, stealthily concentrating upon Metropolitans, then upon Patriarchs, and finally

upon one supreme Pontiff, who, surrounded with his conclave of advisers, claims to have the keys of heaven, to open and shut, and go in and out, as to him may seem good. I look upon his magisterial assumptions, trampling God's Bible under his feet, arrogating to himself all earthly power, arraying himself in the attributes and titles of Jesus, instituting sacraments, and ordaining dogmas of belief which God has not commanded, and undertaking with his heathen pomp to mediate between earth and heaven, — I consider the nature of his proceedings, the elements of his assumptions, the spirit that underlies all his doings, — I analyze his whole official conduct, and reduce it to its principles, — and when the whole thing is sifted, I find it to be nothing but a re-enactment of drunken Nadab, supplanting Aaron [as a type of Christ], taking the high-priesthood upon himself, and offering strange fire in the tabernacle of the Lord.

(Joseph A. Seiss, *The Gospel in Leviticus*, p. 187f.)

● Roman Catholic "Tolerance"

In a Catholic paper, *The Register*, National Edition, Denver, Colo. (Aug. 16) we read, concerning religious freedom in Spain:

"Spain is 99 per cent Catholic and so the Protestants make up far less than one per cent of the population. Why should there be such a hue and cry for greater freedom for Protestantism in Spain? This point is brought out by Franciscan Father Loyola Knoblauch, who has just returned to the United States from Europe, and is an answer to American criticism of Spain by U.S. Protestants. The Spanish constitution gives adequate protection to non-Catholics in the private practice of religion even though public ceremonies and demonstrations by them are prohibited."

Just how much better is this religious "freedom" than that which Communism allows?

Whenever Rome has had the power to do so, she has used the State to deny others that freedom which she demands for herself. This would be done also in our own country if Rome were in a position to bring this about. For, any other policy is contrary to Roman Catholic teaching and practice.

No; Rome never changes. When necessary, she only adapts herself to momentary situations contrary to her own real policy. Her

papal encyclicals as well as her practice in Catholic countries always bears this out.

Thank God for the Reformation!

P. H. B.

● A Roman Catholic President?

A subject which is receiving rather frequent treatment in the press these days is the possibility of the nomination of a Roman Catholic as a presidential candidate in 1960. The matter is being written about in secular and religious publications of various kinds, written about by Catholics and non-Catholics. Some of the writing is objective, and quite a bit of it is not. Some of the pieces begin by facing the issue; some of them begin by throwing up a "patriotic" smoke screen between the issue and the reader; and some of them begin by denying the existence of the issue. In the last group was an interview with Senator Eugene McCarthy which was published in the "Minneapolis Sunday Tribune" for June 7, 1959; Senator McCarthy, from Minnesota, is himself a Roman Catholic. He said, in effect, that the fact that a presidential candidate is a Roman Catholic raises no new issue; the question is only: Is this man a good presidential possibility?

One wishes it were that simple, but it is not. By way of illustration, imagine that a certain man is chosen as presidential candidate who belongs to an odd religious group; his group, let us imagine, teaches that it is a sin to make use of a physician and that all physicians ought to be denied the right to practice medicine. Now this candidate lets it be known, without any qualifications, that he is by conviction a member of that group and that he intends to remain in that group. Would it be bigotry if you were to ask him this: Mr. Candidate, do you hold also to this teaching of your group, the one about physicians? And when you become president, do you intend to do anything to put your belief into the laws of our land, to exert leadership in that direction? It would not be bigotry for you to ask those questions; it would be folly for you not to ask them.

Now, then, here is Mr. So-and-So, a Roman Catholic, running, let us suppose, for nomination as a presidential candidate. His church's head, the "infallible" pope, has said some definite, official things regarding the separation of Church and State; among them are these: "It (the church) has the right to employ force." "The Church ought not to be separated from the State nor the State from the Church." (Pius IX, Encyclical of 1864, Sylla-

bus, Nos. 24 and 55.) "Hence follows the fatal theory of the separation of Church and State. But the absurdity of such a position is manifest." "It would be very erroneous to draw the conclusion that in America is to be sought the most desirable status of the Church or that it would be universally lawful for State and Church to be, as in America, dissevered and divorced." (The Great Encyclical Letters of Leo XIII.) "The Church of Rome is one monarchy over all the kingdoms of the world, as the mind and soul of the body of a man, or as God in the world. Therefore the Church of Rome must not only have the spiritual power, but the supreme temporal power" (Encyclical of 1879).

Is it bigotry when we ask a Roman Catholic presidential aspirant what his opinion is regarding these official declarations of his "infallible" pope? It certainly is not. But it is bigotry when someone says that there is no "Roman Catholic issue" when a Roman Catholic runs for president. To say that there is no such issue is to assert, wittingly or unwittingly, that there is to be no discussion of the papal pronouncements regarding the Roman Church's thoroughly un-American ideals regarding the separation of Church and State. One might expect this of a sincere and simple Roman Catholic, who is by training schooled to accept also these pronouncements of the pope as divinely revealed truths. But it is a bit upsetting to find that a Protestant, of any stripe, will instead of asking one or two objective questions of a Roman Catholic presidential candidate, become indignant and assert that it is unpatriotic to discuss a man's religion in connection with public office. The matter seems to be so simple; one need only ask such a candidate these questions: Where do you stand with regard to the pronouncements of the pope on the separation of Church and State? Will you, as a sincere Catholic be able to keep from exerting leadership in the direction of acceptance by the U.S. Government of these principles?

Who is there who would say that a "no" to that second question makes no difference?

It *does* make a difference.

(In the *Lutheran Sentinel*.) Stuart A. Dorr

● The Source of Catholic Doctrine

We must not imagine Scripture and Tradition to be like two distinct reservoirs receiving the waters of divine truth from distinct

and separate springs. There is in a sense but one source of revealed truth, divine Tradition, by which is meant the body of revealed truth handed down from the Apostles through the ages and contained in the doctrine, teaching, and practice of the Catholic Church. Yet, since a large and important part of that revelation was committed to writing both before and after the time of Christ, the Church is accustomed to speak of two sources of revelation, oral Tradition and Scripture.

The (Roman Catholic) Register (National Edition) Denver, Colo., May 3, 1959.

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● The Pope as a Temporal Ruler

On Feb. 11, 1929, under the Lateran Covenants between the Italian government and the Holy See, the State of Vatican City was set up covering about 44 hectares. A hectare is a metric measure, containing 2.471 acres. The Pope, therefore, has a very small temporal realm, but it is sufficient to establish recognition of his independence and to fulfill the conditions of genuine national status. There are also a few extra-territorial locations under the Vatican City government, such as Castle Gandolfo, the Papal summer home.

The size of the state makes little difference.

The (Roman Catholic) Register, National Edition, Denver, Colo. (May 10, 1959.)

● Purpose of the Pope's Council to Strengthen the Catholic Church

In a recent news release from the pope's summer home in Castle Gandolfo, Italy, the Roman pontiff is reported to have said, in an address to 200 Catholic Action leaders, that he expects the forthcoming Ecumenical Council to strengthen the Catholic Church. The dispatch, as reported in the National Edition of the *Roman Catholic Register*, Denver, Colo. (Aug. 23), reads as follows:

"Pope John XXIII expects the forthcoming Ecumenical Council to strengthen the Catholic Church, and to present it 'without stain or wrinkle' so that those outside may see it 'in all its splendor.'"

"'When all this is done,' the Pope said in an address to 200 Catholic Action leaders, 'we will be able to tell our separated brethren, whether they be Orthodox, Protestants, etc., 'Look, brothers, this is the Church of Jesus Christ which we have tried to keep faithful. Follow us, take your seat.'"

"The Pontiff disclosed that the idea for the Council came to him suddenly. 'The idea of the Council,' he said, 'did not ripen as the fruit of lengthy consideration, but as a spontaneous flower of an unexpected spring.'"

"Noting that there are frequent international meetings nowadays between members of various professions and trades, the Pope asked: 'Why then could there not be a meeting of those who agree in exulting in the most memorable facts of human history — that is to say the victory of civilization in the light of Christ?'"

In view of the pope's own pronouncements about his council, it is tragically amusing to see Protestant ecumaniacs stretch their ecclesiastical necks in an effort to see what part they may have in this council.

"Follow us; take your seats!" is the pope's marching word to such poor dupes.

P. H. B.

• Telling Testimony

It often happens that we hear the statement repeated: "Why don't the churches forget their differences and get together, then perhaps they can accomplish something." It is especially used in reference to Lutherans. There seems to be such a lack of understanding regarding the differences by both clergy and lay-people that we feel that we do not get very far in our testimony. Differences of doctrine and the sin of unionism mean very little to the average person outside of our own circles. However, if the matter referred to should come up in a discussion with a person belonging to the ELC, it should give us the opportunity to come up with some TELLING TESTIMONY regarding the World Council of Churches, to which the ELC belongs.

When a member of the ELC comes with the argument about forgetting the differences and getting together, we can tell him that the differences are not small; and we certainly cannot think of getting together with a Synod that belongs to the World Council of Churches. Ask him if he realizes what kind of an organization they have joined. Does he know that it is controlled by rank modernists, and that one member of the powerful central committee is a defender of Communism? Here is a little history of this person:

Prof. Joseph Hromadka, distinguished member of the executive committee of the World Council of Churches, was professor of systematic theology in Prague from 1930 to 1939, when he accepted an invitation to be guest professor of apologetics and Christian ethics at Princeton Theological Seminary, Princeton, N.J. In 1947 he returned to Czechoslovakia to become professor of systematic theology on the John Huss Theological Faculty. In 1950, he accepted his present position as dean of the John Amos Comenius Faculty, Prague.

In 1948, soon after his return to Czechoslovakia from Princeton, the Communists seized control of the government of Czechoslovakia. Hromadka issued the statement: "We have decided to co-operate in the building of our life under the new conditions."

That same year the World Council of Churches was formed at Amsterdam, and Dr. Hromadka was elected to the central committee and also a member of the Commission of the Churches on International Affairs.

In 1954 at Evanston, he was reelected to the same office even though members of the Alliance of Czechoslovakian Exiles carried placards denouncing him as a "traitor to Christianity" and as a "friend of the Red Henchmen."

Two years later he made the statement in Austria: "I believe it is possible to be both a Communist and a Christian."

In October of that year, 1956, there occurred that "soul stirring and tragic revolt of the Hungarian people against the Communist despotism. The brutality with which the Soviets crushed the rebellion sickened the world and caused many ardent Communists in Europe and America to leave the party."

This did not sicken Hromadka. He arose to the defense of the tyrants in Hungary who deliberately shot down the freedom-loving

men, women, and children in the streets. Again the world was shocked when the leaders of the Hungarian revolt were executed. An article in the *Minneapolis Star* states that the World Council of Churches had been asked to demand "without delay" the resignation of Dr. Hromodka from the executive committee because he accepted a \$25,000 Kremlin prize based on his defense of the Soviet policy in Hungary.

We can accomplish very little by starting any crusade against the World Council of Churches, and it is doubtful if much can be accomplished by continually "harping" on the ELC's participation in such an organization. But when the occasion arises, we do have some TELLING TESTIMONY. If members of the ELC wish to belong to an organization with that type of leadership, that is their business, it is a free country. But when it comes to the argument of differences, here is something we can point to that the average person should certainly grasp without too much trouble. The difficulty is that many do not realize what membership in such an organization really means. By giving this information regarding Dr. Hromodka, we may be able to stir some to action. We do have TELLING TESTIMONY

Note: The above information was taken largely from the paper called "*Christian Economics*," 250 W. 57th Street, New York 19, N.Y., in an article on "Economics" by Irving E. Howard.

S. E. Lee, in the *Lutheran Sentinel* June 11, 1959.

NO MAN EVER GOT LOST ON A STRAIGHT ROAD —

Lincoln

● Dupes of Communism

The ambassador of South Korea to the United States, Dr. You Chan Yang, recently said:

"The greatest harm of all to young American minds can emanate from the quasi-favorable comments regarding the Communists which have come from the lips of innocent clergymen duped during their tours of the Soviet Union."

Dr. Yang's statement, reported in the Des Moines, Iowa, Sunday Register (Aug. 9) were made in a speech in Tulsa, Okla., in which he called on Americans to take Soviet Premier Khrushchev's then forthcoming visit to the United States "with a grain of salt."

If some not so "innocent" churchmen would be more interested in the saving Gospel rather than in their own social "gospel" — a "gospel" of another kind, (religious Socialism), which is not the Gospel — they would not be so readily duped by Communism, which claims to be the only genuine kind of Socialism, and with which socio-political churchmen after all have so much in common that it is sometimes hard to distinguish one from the other.

P. H. B.

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● The Population Bomb

Recently a little pamphlet titled "The Population Bomb" reached our desk. The pamphlet is published by folks who are worried that the world may be overpopulated within a few years.

There is one thing that interests us in this publication: It is the statement (p. 20): "From the time of the first man and woman it took thousands of years for the race to reach the number of one billion living people. That occurred about 1830."

This would agree with the Bible, — and with Ussher's chronology, based on the Bible. We have often wished that folks who are interested in such things would take some solid facts like the world population and base reasonable conclusions on them instead of blindly following the unreasonable dictates of an unscientific evolutionary hypothesis.

Thousand of years; not millions. This is the reasonable estimate of *The Population Bomb*. According to this publication the world population was half a billion soon after 1500 A.D.

The population bomb is just another one of the many things under which the widely

"accepted" evolutionary theory cannot stand up.

Facts are stubborn things!

P. H. B.

④ Open Letter

President John Behnken, D.D.
St. Louis, Missouri

Malone, Texas
July 29, 1959

Dear Brother:

May I share with you a few thoughts and questions that have been troubling me?

Why was there so much hesitancy at the San Francisco Convention in making the Brief Statement binding? It is amazing that a seminary professor should fear that the resolution might be used "to terrorize individual consciences." Was that professor pleading in effect for private interpretation? [In his statement, the St. Louis professor, in question himself, referred to a conference paper in which he directly attacks the inerrancy of Holy Scripture. — Ed. C.L.] Nobody who believes what the Brief Statement affirms could possibly be terrorized by the resolution. He who does not believe what the Brief Statement affirms is not one with us. Since when has insistence upon purity of doctrine and practice become "witch hunting"? How could a professor of one of our colleges consider the resolution unnecessary and state, "I believe it is impossible for any pastor (in the Missouri Synod) to get up and preach false doctrine"? **BY MAKING THAT STATEMENT HE HIMSELF WAS PREACHING FALSE DOCTRINE.** Besides, the history of Synod gives the lie to his statement.

Why was such a distinction made between public teaching and private convictions? Have we come to the point at which we publicly proclaim one thing and privately hold the contrary? Woe unto the hypocrite!

Will any action be taken against the congregations that persist in practicing woman suffrage in church matters, or will Synod take a weak, Eli-like position and simply ask them to abstain?

The evidence points to a strong inclination on the part of Synod's "intelligentsia" to come to terms with modern science, philosophy and culture. Scripture no longer seems adequate. A case in point is the book, *What, Then, Is Man*. It mentions the charge of du-

plicity against the Christian who uses the findings of science that support Scripture but opposes and rejects the findings of science that militate against Scripture. Such action on the part of the Christian is not duplicity. The Bible Christian knows that whatever agrees with the Bible is true, and that whatever contradicts the Bible is not true, regardless of how much science or philosophy avers it. There can be no compromise of the Sola Scriptura principle for the true Bible Christian. The Bible Christian knows that he can and must place revelation even above the evidence of his own mind and senses. That is faith. He knows the Bible is God's truth, objective truth, whether or not anybody believes it.

On page 315 of *What, Then, Is Man* occurs a gross doctrinal error. On that page is a statement that says in effect that it makes little difference theologically whether we say that man himself wrote the Law in the heart or that God wrote it there. On that page man is called an "animal." Since when? Who censored the book? How did these statements get by?

Next, consider the book, *Engagement and Marriage*. Here we have an even more brazen attempt to come to terms with man's wisdom. Even the methods and techniques of man's science are applied to spiritual truth, and the result is that spiritual truth, which comes to us by revelation and the intuitions of the Holy Spirit, suffers. The authors first discount what the Scriptures say about engagement by abusing the socio-historical method of interpretation. Then they muddy the waters by giving the various views of engagement that have been held in the world. Finally they inject their own ideas on the matter — that engagement is not absolutely binding because, among other things, modern custom does not consider it so. The devil loves to fish in muddy waters.

At least one of the authors of this book has given indication in his writings that in the matter of sexual attitudes he uses the same technique: 1. Discount in some way or other what Scripture says; 2. Muddy the water a bit; 3. Replace the Bible with modern science (psychology). Can we expect him to act differently in the future publications of the Family Life Committee? Will the censors pass it all? Will Synod give its imprimatur? Error only increases the confusion. Each additional error weakens the whole structure. Do we know what we believe anymore?

As I pointed out in my memorial to the convention, *Engagement and Marriage* is a ludicrous book. I wish to add this, as further evidence. The authors claim that our fathers, when they considered engagement almost equivalent to marriage, were influenced by Germanic customs. Yet they, the authors, not the fathers, are the ones who are influenced by custom. The fathers obeyed the Scriptures. The authors turn a deaf ear to Scripture and listen to the voice of man.

One implication of the statement (p. 137) that the church should examine its position when that position is in conflict with science is that the Scripture could not be rightfully understood in some matters until after science had helped with certain discoveries — empirical and otherwise. How wicked!

Need we mention further the leanings in Synod toward certain aspects of the evolutionary hypothesis? The yearning to stretch "day" into "period — long period"?

Such leaders are depriving us of the living, eternal Word of God and feeding us grass, yes, **THE PERISHABLE GRASS OF MAN'S WISDOM. QUO VADIS, MISSOURI?**

Brother Behnken, raise your arms even higher in defense of our God-given heritage of pure doctrine and practice, and those who will uphold your arms will not be a "small agitating minority," but the vast majority of Synod's workers. Even if not, **ONE** with God is a majority.

In Christ Jesus who is the Truth,
Francis Machina

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❶ What Is Troubling the Church?

Is it possible for a person to put his finger on the things which are troubling the church and in particular, the Synodical Conference? Certainly it has come to such a pass that the average person has neither the time nor the material at hand to plow through all the resolutions and counter-resolutions which have

been passed in the last twenty years and more. If a person were to make a court case out of it, this would be necessary, but we believe that the whole problem can be reduced to such simple terms that Hansel and Gretel in the pew may know what the issues are and may make their decisions. Since the matter affects them and concerns the welfare of their souls they cannot shift the responsibility to other shoulders.

Reduced then to the simplest terms what is it that is troubling and dividing the Synodical Conference? One of the fathers of our synod said that the final controversy would center upon the doctrine of Scripture, while one of the fathers of the Missouri Synod said that it would center upon the doctrine of the Church. They were both right; for under each of these headings not only one doctrine is affected but all. If the clearness of Scripture is called into question at any point, then the way is opened for toleration of differences at other points. In the matter of the doctrine of the Church, it is specifically the doctrine of church fellowship that has occupied the center of the stage and here it is the same, if tolerance is permitted for one difference then the way is opened for tolerance of another. Not only one doctrine is affected but in the final analysis all are affected, and so at last a man's certainty of salvation is undermined and removed. The issue is that serious and that important and it is therefore most vital that each individual makes it his personal responsibility to judge the voices he hears and from the midst of the confusion of Babel, give ear only to the voice of the Shepherd.

The opening in the dike was made in 1938 at St. Louis, Missouri, when the Missouri Synod declared that certain differences between her and the American Lutheran Church "need not be divisive of church fellowship." Through this hole in the wall, the rushing flood waters of unionism and toleration of error have made their way. And the multitude of memorials, overtures, articles, and meetings have not been able to stop it. Through this hole in the wall have come joint unionistic prayers, a joint communion agreement with erring church bodies, joint armed services work, joint Lutheran scouting programs, a "Chicago Statement" signed by forty-four who even quoted from the 1938 resolutions to show that church fellowship is possible without agreement in all points of doctrine. As a result of the breakdown of doctrinal discipline in the face of these flood waters, further errors have raised their heads dealing with such matters

as objective justification, Christ's descent into hell, the resurrection of the flesh, the question of whether or not Mary was conceived without sin, celibacy and a whole string of Romanizing tendencies. Some of these errors have appeared at the Seminary in St. Louis where young men are being prepared for the holy ministry. Through the hole in the dike has come a flood of propaganda from prominent Missouri Synod leaders pressing for membership in the liberal and unionistic National Lutheran Council and in the Lutheran World Federation. Differences have more or less been avoided in documents produced and accepted in the last two decades (i.e. St. Louis Articles of Union, the Common Confession). The so-called positive approach has taken the place of pointed rejections of the specific errors which have come in to trouble the church. Documents which contain false doctrine have been withdrawn but not retracted. We have seen the fulfillment of that Scriptural word which says "a little leaven, leaveneth the whole lump." Gal. 5. 9.

These things are going on within the framework of the Synodical Conference and we are involved since we are still in the Synodical Conference fellowship, doing joint mission work with the Missouri Synod as part of the Conference. Our committees and our delegates to the convention of the Synodical Conference are involved in joint devotional services and prayers. What does the Word of God call upon us to do in such a situation? The question is not "what is most expedient?" "what seems most advisable in order to maintain our position and prestige?" but the question is "What does the Word of God say?" Each member must search the Scriptures on this and all of us must remember that we are not immune to the working of the leaven. If we do not do what the Word of God tells us to do then we are not only guilty of disobedience but we will have no right to comfort ourselves with the superior power of the Word which alone can protect us from error and preserve us in the truth. We need to go back to such fundamental Bible passages as Psalm 119, 105 "Thy Word is a lamp unto my feet, and a light unto my path." And to that much-scoffed-at passage in Romans, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16, 17, 18.

C. M. Gullerud (In the *Lutheran Sentinel*)

● Review of Publications

The Amplified New Testament, by Frances E. Siewert, Research Secretary under the Lockman Foundation. Third Edition, 1958. Zondervan Publishing House. 989 pages. Cloth. \$3.95.

This book is not strictly a new translation of the New Testament. Neither is it strictly a commentary. Yet it combines the helpful features of both, making a handy volume for quick reference, or for extended reading.

The Introduction points out that a translator is often forced to select the most fitting expression, from among a number of English renditions, each of which is not an entirely adequate translation of the original Greek, and omit all other expressions or explanations. "In this way the reader is deprived of much that would clarify the meaning of the text if he only knew it, and it often leaves him with only a vague understanding of what would otherwise be delightfully clear. The *Amplified New Testament* is designed to overcome much of this existing deficiency by furnishing in one volume, and as the Greek text legitimately permits, multiple expressions for a richer, fuller and more revealing appreciation of the divine message. It is not a substitute for other versions. It is intended to supplement them. . ."

We recommend the volume as such a supplement.

The author is well aware that his amplified translation does not abound in "literary beauty and finesse." At the same time, he says the work was done "in the deep conviction that the whole of the Word of God was originally *verbally* inspired and infallible."

The Preface emphasizes the fourfold aim of this version: "1. That it should be true to the original Greek. 2. That it should be grammatically correct. 3. That it should be understandable to the masses. 4. That it should give the Lord Jesus Christ His proper place, the place which the Word gives Him."

We reproduce a few verses of the version verbatim, believing that these samples will interest our readers: From Ephesians 2: "8 For it is by free grace (God's unmerited favor) that you are saved (delivered from judgment *and* made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves—of your own doing, it came not of your own striving—but it is the gift of God; 9 Not because of works [not the fulfillment of the Law's de-

mands], lest any man should boast. — It is not the result of what any one can possibly do, so no one can pride himself in it or take glory to himself." P. 721.

From Romans 16: "17 I appeal to you, brethren, to be on your guard concerning those who create dissensions and difficulties and cause divisions, in opposition to the doctrine — the teaching — which you have been taught. [I warn you to turn aside from them, to] avoid them. 18 For such persons do not serve our Lord Christ but their own appetites and base desires, and by ingratiating and flattering speech they beguile the hearts of the unsuspecting and simple-minded [people]." PP. 598-599.

From 2 Timothy 3: "7 [These weak women will listen to anybody who will teach them]; they are forever inquiring and getting information, but are never able to arrive at a recognition and knowledge of the Truth." P. 808. "16 Every Scripture is God-breathed — given by His inspiration. . . ." P. 809.

AVK.

• Sanctioning of Evil by Churches

The devil has no more cunning way of securing a long lease of life for any evil than getting Christian people and Christian churches to give it their sanction. — Alex Maclaren, *Expositions of Holy Scripture*, Eph. 5, 11.

• Despised Minorities in the Church

"The true Church of Christ has never depended for its survival and continuance on the majorities within the visible church organizations, but has time and again passed the torch of the pure Gospel on from generation to generation by the hands of despised minorities."

Faith of Our Fathers (Lutheran Synod Book Co.), p. 3.

• Justification and Sanctification

"Justification is the gateway into the Christian life; sanctification is traveling the road."

Wm. G. Coltman, *The Cathedral of Christian Truth*.

• Love and Uncompromising Protest

"Love is not synonymous with being nice or with being agreeable. In fact, love may and often does demand the opposite. An uncompromising protest may be far more needful to a group on occasion than a congenial spirit encouraging a complacency that may lead to ruin."

Wm. E. Hulme, *Counseling and Theology*, Muhlenberg Press, p. 147.

• The Need for Clear, Well-defined and Unmistakable Confessions of Faith

The object of a *Creed* is not to find out what God teaches (we go to the Bible for that), but to show what we believe. Hence the moment I set forth even the very words of the Bible as *my Creed*, the question is no longer what does the Holy Ghost mean by those words, but what do I mean by them?

You ask a Unitarian, What do you believe about Christ? He replies: "I believe that he is the Son of God." These are the very words of the Bible; but the point is not at all now, what do they mean in the Bible? but what do they mean as a Unitarian creed? In the *Rule of Faith* [the Bible], they mean that Jesus Christ is the second person of the Trinity incarnate; in the Unitarian *Creed*, they mean that there is no Trinity, and that our Lord is a mere man.

All heretics, if you probe them with the very words of the Bible, admit that these words are the truth.

The Universalists for example, concede, that the "wicked go away into everlasting punishment." Now I know that in the Bible, *the Rule of Faith*, these words mean, a punishment without end; and I know just as well, that these identical words as a Universalist creed, mean, no future punishment at all, or one that does end.

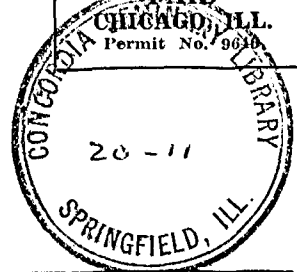
Yet with the fallacy of which we speak ["that the very words of Scripture are a better Creed than any we can substitute for them," — an argument that is "sophistical to the core"] do men evade the argument for a clear, well-defined, and unmistakable creed.

Charles P. Krauth, *The Conservative Reformation and Its Theology*, p. 184.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XX

NOVEMBER, 1959

NUMBER 11

IN THIS ISSUE: What the Missouri Synod is Really Facing Today — Dr. Scharlemann's Rejection of the Inerrancy of Holy Scripture — Dr. Scharlemann and the Constitution of the Missouri Synod — The Comedy of Errors in Dr. Scharlemann's Bible — The Battle of Verbal Inspiration in the Missouri Synod — Are You Watching Your Seminary? — Troublesome and Contentious Men Who do Not Suffer Themselves to be Bound to any Formula of the Pure Doctrine — Human Rules and the Word of God — Confession and Practice within the Missouri Synod — The Wolf and the Lamb — Our Free Church Brethren on Matters Missourian — Open Letter — Beware of Boobytraps — Review of Publications

What the Missouri Synod is Really Facing Today

Due to a lack of proper evangelical discipline in doctrinal matters over a period of years, the Missouri Synod has today reached a point where it is facing the situation which other Protestant churches faced at the beginning of the present generation and to which

Lutheran bodies outside Missouri's affiliation have long since succumbed.

The conflict is at present centered in St. Louis. There, among other things, Dr. Martin S. Scharlemann, Director of Graduate Studies at Concordia Seminary, is spearheading a movement to rid the Missouri Synod of the doctrine of the Inerrancy of Holy Scripture and, with that, of its Plenary and Verbal

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has If It Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Inspiration as confessed by the Missouri Synod
e.g. in the Brief Statement of its doctrinal
position. This is plain from an essay on "The
Bible as Record, Witness, and Medium,"
presented by the professor before various
groups and constituting the substance of a
book, publication of which is contemplated.

Of this essay its author admits: "Frankly,
the essay is an attempt to thread a solid path
through all the discussions in contemporary
theology on the nature of the Bible." Every
well informed person knows that "contem-
porary theology" is but a euphemism for
Modernism, based on more or less radical
"higher criticism" of Holy Scripture such as
is freely reproduced in Dr. Scharlemann's
essay.

Dr. Scharlemann, who says that his essay
is "the product of more than six years of in-
vestigation and reflection," and whose sources,
appended to the essay, are all of the liberal
variety, also says that this paper is intended
to elicit reaction. We pray to God that it
may provoke the widest reaction of the right
kind throughout the length and breadth of
our dear church. For, make no mistake
about it, in this essay Missouri is facing a
showdown with out-and-out Modernism in its
own midst.

The question is for Missouri to be or not
to be.

● Dr. Scharlemann's Rejection of the Inerrancy of Holy Scripture

The Lutheran Church receives and em-
braces with its whole heart the Prophetic
and Apostolic Scriptures of the Old and
New Testaments "as the pure, clear fountain
of Israel" (Formula of Concord, *Trigl. Edit.*,
p. 851. Our emphasis); that is, as the inerrant
source of what the Church rightly believes,
teaches, and confesses. This source, being
"clear," needs no interpretation other than
that which it itself affords.

The Missouri Synod likewise confesses
that "since the Holy Scriptures are the Word
of God, it goes without saying that they con-
tain no errors or contradictions, but that they
are in all their parts and words the infallible
truth, also in those parts which treat of his-
torical, geographical, and other secular mat-
ters, John 10, 35." (*Brief Statement*, #1.)
And again: "We reject the doctrine which
under the name of science has gained wide
popularity in the Church of our day that Holy
Scripture is not in all its parts the Word of
God, but in part the Word of God and in
part the word of man and hence does, or at

least might contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith." (#3.)

Dr. Scharlemann says (p. 13f): "The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures. In the first place, it obscures the nature of Biblical revelation; for it is a term used on the level of observation and factual precision. But this notion of truth is not found in the Scriptures."

On another page (12) Dr. Scharlemann, speaking of the word "truth" in Holy Scripture, says: "In no instance does it signify factual precision, as truth is usually understood today."

To bolster his position, Dr. Scharlemann resorts to a fallacy of opposition, a device which is a common weapon (rotten to the core) in the arsenal of Modernism. For, immediately following the words quoted above, he goes on to say: "Jesus can, therefore, be described as saying of Himself, 'I am the truth.' (John 14, 6.) He did not say 'I have the truth.' Least of all did He ever remark, 'I have the facts at My disposal.'"

Now, as a matter of fact, Jesus did say to certain unbelieving Jews in His day things like "If I say the truth, why do ye not believe Me? He that is of God heareth God's words; ye therefore hear them not because ye are not of God!" (John 8, 46-47.) Praying for His Apostles in His great Highpriestly Prayer, Jesus prayed: "Sanctify them through Thy truth; Thy Word is truth." (John 17, 17.) St. Paul charges Timothy, the young pastor: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2, 15.) He speaks of men "destitute of the truth." (I Tim. 6, 5.) In Eph. 4, 14 he warns us not to be like immature children, tossed to and fro, and carried around in circles, by every wind of teaching in the cunning adroitness of men which furthers the scheming deceitful art of error. And in II Tim. 4, 3-4 he told us beforehand (to translate his words more literally): "The time will come when they will not endure our wholesome doctrine in that they will hold themselves firmly against it, but, dominated by their own personal cravings, they, having ears that desire merely to be gratified, shall gather to themselves an accumulation of teachers. In fact, from the truth they shall also avert the ear, and [as a result] they shall receive a moral

twist which will cause them to believe that which is fictitious." (Wuest's *Expanded Translation of the New Testament*.)

Just such is the spirit of Dr. Scharlemann's teaching, which will not let the words of Holy Scripture stand as precise fact.

The Missouri Synod is not the place for Modernistic teaching such as that of Dr. Scharlemann!

● Dr. Scharlemann and the Constitution of the Missouri Synod

In his essay on the Bible as Record, Witness, and Medium Dr. Scharlemann of Concordia Seminary, St. Louis, contending that the word "inerrancy" is inappropriately used of the Scriptures, says (p. 14):

"There are specific contexts in church life, such as vows of ordination, in which the adjective 'infallible' occurs as an attribute of the Scriptures. A Lutheran pastor, for example, is expected to use the Scriptures as the only 'infallible rule of faith and practice.' In fact, this is part of his vow when he enters the ministry. The very limitation indicated by the combination 'faith and practice' suggests that the Scriptures do not deceive the reader and user, that they are a dependable guide in faith and life. This is quite something different from insisting that every piece of information given in the Bible is factually accurate in our contemporary sense."

What does the Missouri Synod say about this? In its By-Laws to its Constitution (Handbook, 4.21 — Installation of Professors) the Missouri Synod says:

"Professors at Synod's educational institutions shall be installed in accordance with accepted Lutheran forms for that purpose and shall be solemnly pledged to the Scriptures as the inspired and inerrant Word of God. . . ."

Is Dr. Scharlemann being paid by the Missouri Synod for flouting its principles in the manner here shown?

● The Comedy of Errors in Dr. Scharlemann's Bible

In his essay on The Bible as Record, Witness, and Medium Dr. Martin S. Scharlemann says that when the holy writers recorded what is written in Holy Scripture, they did this "from within their own personal limitations in terms of historical, geographical, or scientific information." To which we oppose the words of Scripture itself: "All Scripture is given by inspiration of God." II Tim. 3, 16.

It is not our purpose at this time to adduce all of the errors which Dr. Scharlemann alleges exist in Scripture and to take apart

his own specious argumentation concerning them. We do, however, wish to present one example of Dr. Scharlemann's own errors in this respect and their far-reaching consequences.

Dr. Scharlemann says (p. 12): "It is no perversion of Biblical truth to realize that Jude's attribution of a quotation from the Book of Enoch to Enoch himself, 'the seventh from Adam,' is not intended to bind us in terms of fact. As far as Jude's information went this was a correct statement to make. Today we are sure that the Book of Enoch dates from somewhere between 200 and 50 B.C., and that Jude's reference is to this book."

Who told Dr. Scharlemann all of this?

Who told Dr. Scharlemann that (this is really quite irrelevant to the issue in hand after all) the Book of Enoch dates from "somewhere between 200 and 50 B.C.," leaving plenty room to play around in, but fixing the date of the Book of Enoch definitely before that of the Book of Jude? Some men indeed think thus, while other very scholarly men are not at all so sure of this. Modernists are always cocksure of their 'facts' which contradict Scripture until evidence (extra-Scriptural, of course) forces them, unabashed, to revise them or to give them up entirely.

More important, what makes Dr. Scharlemann and whoever else may be included in his "we" so sure that Jude's reference is to the Book of Enoch rather than to Enoch himself to whom Jude actually refers us? Certainly, Jude did not need to rely on such a mere human source as the Book of Enoch, whether or not he knew of its existence and of the fact that there are in it similarities to the things of which he testifies. He had an infinitely better source of information, an inerrant source, at his side in the Holy Spirit. Wouldn't it be better if Modernists would confine themselves to breaking their scholarly heads over such questions as the Book of Enoch's source of information? Where did *that* book get what it alleges to be a quotation from Enoch, thousands of years removed from it? Was there such an original work as the "Book of Enoch" written in either Hebrew or Aramaic? (And, incidentally, purely on *scholarly* supposition, could Jude not have known of such a work — as well as the writers of existing versions of the Book of Enoch?) Three different versions (Ethiopic, Greek, and Latin) of an alleged Book of Enoch have come down to us. They represent a Sadducean work which (in all three versions) says something similar and yet quite different from what Jude says,

denying the resurrection of the flesh. If Jude had actually said that he is but repeating what the Book of Enoch says, this would really not be true. In such a case Modernists like Dr. Scharlemann, who do not believe all that the Bible says, would have had something to shout about.

It is therefore doubly false to say, as Dr. Scharlemann does, that Jude attributed "a quotation from the Book of Enoch to Enoch himself." And not only is it quite unscholarly to assert that "today we are sure that Jude's reference is to the Book of Enoch," but this represents the greatest kind of presumption also. It is moreover rebellion against God's Word for anyone who acknowledges the canonicity of the Book of Jude to say that what Jude has actually written "is not intended to bind us in terms of fact."

If Dr. Scharlemann and his kind want to get rid of Jude's statement that Enoch was "the seventh from Adam," in the vain conceit that they are better informed than this holy writer was, they will moreover have to get rid also of what is stated in Genesis 5, 1-18 and Lk. 3, 37-38. For in the genealogical tables there given, too, Enoch is *the seventh from Adam*. But we are not really worried that Modernism will ever succeed with its rejection of Truth. The words of our Lord are still what they always were and what they always will be, no matter what men may try to make of them in their vain self-conceit: unchanging and unchangeable through the ages. (John 10, 35.) Here we take our stand with our Lord as He asks: "If I say the truth, why do ye not believe in Me? He that is of God heareth God's words!" (John 8, 46-47.)

What we are concerned about, and that rightly, is that such Modernism as that which Dr. Scharlemann teaches can be taught with in the Missouri Synod today. And it is being taught!

☉ The Battle of Verbal Inspiration in the Missouri Synod

In I Tim. 6, 3-5 the Apostle Paul — the same Paul who says that all Scripture is given by inspiration of God, II Tim. 3, 16 — puts the words which he records on a par with "the words of our Lord Jesus Christ" and warns us against those who teach otherwise.

The Apostle describes such persons as lost in a cloud of smoke and in a stupid state of mind, not merely devoid of a knowledge of facts, but unable to do any concentrated or reflective thinking, as the result of pride. He

describes such a one as sick over against the wholesomeness (*hygienic* is the Greek word) of the words of Christ; as having a morbid curiosity about questions, about processes of inquiry, debates, as though all pertained merely to academic matters. He warns us against the protracted and wearisome discussions or frictions that come from such men of corrupt minds.

The Apostle at the same time also warns us that the morbidity of such men extends to wars of words (Greek: *logomachia*). In doing so, the Apostle lays down an important principle for us which we must remember in the battle with Modernism in our midst. Unfortunately the admonition of the Apostle is often forgotten in controversies of the kind we are facing today.

Certain words tend to become shibboleths which men seek to pronounce over their cause whether they happen to be right or wrong. Thus, for instance, the world's greatest dictator, Nikita Khrushchev, will say that he is a champion of democracy, as will also the Red Chinese. But Communists in the political world have no monopoly on this shabby trick. Modernists in Christian pulpits and seminaries mouth our long established and well defined words and phrases but fill them with a new content and thus give them a new meaning. I once heard Dr. Fosdick preach an Easter sermon in which he cunningly wove a diatribe against materialists. The "materialists" turned out to be believers in the bodily resurrection of Christ!

In the Missouri Synod the term "verbal inspiration" (well defined) is a shibboleth. No one who expects to gain a hearing from Missouri synod pastors and people can expect to succeed unless he comes flying this flag. Every wolf who attempts to rape our flock will need to wear this sheep's clothing. It is therefore not enough to ask a man who wants to teach in our church whether or not he believes in the verbal inspiration of Holy Scripture. Only the naive will assume that an affirmative reply to this question will in itself assure continued purity of doctrine in our midst. Only an incompetent judge, one who does not know what is really at stake, and who is ignorant in the very thing in which he is expected to be a leader, would be satisfied merely with such a question and such a reply. The definition of Verbal Inspiration as it is understood in our Church has been laid down in public documents of our synod through the years. In the Brief Statement of the Doctrinal Position of the Missouri Synod it reads (#1):

We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21. We teach also that the verbal inspiration of the Scriptures is not a so-called "theological deduction," but that it is taught by direct statements of the Scriptures, II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.

For a Missouri Synod Lutheran, who knows what the verbal inspiration of the Scriptures means in the confession of the Missouri Synod, to come to unsuspecting fellow-Lutherans, fellow-Missourians, and to say to them that he fully accepts and teaches verbal and plenary inspiration, that he accepts what we accept, and at the same time to contend that the time has come to insist that the word "inerrancy" is inappropriately used of the Scriptures; yes, at the same time to point out alleged errors of its holy writers, — this is a thing so patently dishonest that only those who do not want to be guided by truth and honesty (assuming only that they know the facts of the case) can fail to see the fangs of the wolf under the fleece.

Dr. Scharlemann teaches an altogether different thing, a different doctrine, from the accepted Scriptural doctrine of the Missouri Synod.

Let the battle over this all-important thing never descend to the level of a mere battle of words!

● Are You Watching Your Seminary?

Already at the convention of the Missouri Synod in Ft. Wayne in 1941 Dr. Grueber felt the necessity to warn us in his opening sermon: "We Must Watch Our Seminaries!"

If there was such need already then, how much more of such need is there today!

We have repeatedly voiced the words of Luther: "Our professors must be examined!" Consider what has all been coming out of our St. Louis Concordia, — Romanizing tendencies of various sorts, denial of a resurrection of the flesh and of the immortality of the soul, and sundry other matters. And now, —

rejection of the inerrancy of the Holy Scriptures, and of the inspiration of all of its words! The very foundation of our faith is being destroyed.

That students must be affected one way or another by teachings which are rampant in our St. Louis seminary is obvious. That some of them are certainly being influenced for the worse is quite apparent for instance from articles in the *Seminarian* (published under faculty supervision).

What of students who, thank God, refuse to accept such teachings as for example those of Dr. Scharlemann? Certainly there must be such. During the Crypto-Calvinistic Controversy within the Lutheran Church after Luther's death, in 1568, two Wittenberg students (students at the very university where Luther had taught so blessedly but two decades before), Conrad Schluesselburg and Albert Schirmer, entered a complaint against Professors Pezel and Peuzer, the latter a son-in-law of Melancthon, because of their deviations from Luther in the doctrine of the Lord's Supper and refused to admit that Peuzer and his colleagues represented the pure doctrine in this matter. Because of this they were expelled from the university. Is anyone going to say: This just can't happen at our Concordia. In view of facts before us wouldn't it be a thousand times better and more in keeping with the responsibility which everyone of us has to take some pains to find out what is really going on at our St. Louis Concordia these days?

Time is running out on our dear old church while proper doctrinal discipline goes begging within it. Let each one inform himself as to the truth and seek proper action! No one of us can escape his share of responsibility toward doing this. Above all, let no one rest until he has made sure whether or not error has already reached the stage where it is ruling at our St. Louis seminary!

● Troublesome and Contentious Men Who do Not Suffer Themselves to be Bound to any Formula of the Pure Doctrine

The vast ignorance of its editorial staff on that and related subjects is shown by an editorial in the September issue of the *Cresset* on "Romanizing Tendencies." The *Cresset* says:

"It is a curious thing that the Lutheran Church—Missouri Synod should have adopted, at the same convention, a resolu-

tion holding its pastors and teachers and professors to 'teach and act in harmony with such statements' of doctrine as Synod might adopt, particularly the Brief Statement, and another resolution warning against Romanizing tendencies in the Lutheran Church. But, then, one of the dangers of slogan-shouting is that sooner or later one is bound to make a bit of an ass of himself.

"The essence of the Roman system is not, after all, the distinctive dress of the clergy or the liturgy of its public worship, not even the significance of the Mass or the veneration of the Blessed Virgin. All these things, and whatever other doctrines and practices there may be in the Roman church, can be accepted by any Christian if he can once grant the basic premise of Roman theology: that there exists within the church an authority which can speak a final and binding interpretation of the Word. Rome, too, it must be remembered, accepts the Scriptures as normative for doctrine and practice. It insists only that the interpretation of the Scriptures is the prerogative of the Church, speaking through the Bishop of Rome. To entrust this papal prerogative to a corporate pope, whether it be a seminary faculty or the official board of a church or the triennial convention of the church is, it seems to us, a truly alarming Romanizing tendency."

The editorial concludes:

"Since we do not think that any element in the Missouri Synod really wants to enforce a legalistic unity upon the church, we suspect that this resolution is already a dead letter."

So far the *Cresset*.

The *Cresset* reveals amazing ignorance when it says that "Rome, too, it must be remembered, accepts the Scriptures as normative for doctrine and practice. It insists only that the interpretation of the Scriptures is the prerogative of the Church, speaking through the Bishop of Rome." As a matter of fact, Rome actually admits only one source and norm of doctrine and practice, and that is the *Tradition* of "the Church," meaning Roman Catholicism. The Scriptures, as Rome conceives of them, inclusive of the Apocryphal Books of the Old Testament, interpreted by "the Church," is but a part, the written part, of its Tradition; endless oral tradition, constantly developed, is its other part, and of equal standing with the written

part of "the Church's" Tradition. This is the source and norm of Roman doctrine.

Equally amazing is the ignorance which the *Cresset* displays concerning the entirely different principle of the Lutheran Church and of the Missouri Synod regarding this and related matters. It is ignorance which rests on inability simply to distinguish between Scripture (uninterpreted except as it interprets itself) as the Church's sole source of doctrine on the one hand, and the Church's confession of that doctrine on the other hand, — a distinction which Holy Scripture itself teaches and which involves two things as different and alike as the two sides of one and the same sheet of paper, on one side of which certain things may be written, while on the other side there may be written either the same things in substance (differing only in words) or its exact opposite, pretending however to be the same. The latter will of course have to be judged in the light of the former. If it is contrary to it, it must be rejected despite all protestations that it is the same as the former. This is the Confessional Principle taught in Holy Scripture: "I believed, and therefore have I spoken" (Ps. 116, 10; II Cor. 4, 13); "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10, 10).

The *Cresset* seems to have grasped somewhat the principle of private judgment, the principle which makes it the right and even the duty of each man to make up his own mind and his own heart as to what he is to believe and not simply to let someone else dictate this to him. This was the principle for which Luther stood up so valiantly at Worms. But the *Cresset* has failed utterly to grasp the confessional principle, the principle which makes it possible for us to claim that we are really one with others and gives us a right to their fellowship. This is the principle for which Luther stood up just as firmly over against the Reformed sectarians at Marburg.

The object of a creed or a confession is not to find out what God teaches and what we are to believe; we go to the Bible for that. It is rather to show what we actually do believe; and a church has the right and the duty of corporate confession. No one can honestly claim membership in a church if he does not share its confession; much less has anyone a right to incite controversy within a corporate fellowship contrary to its confession. If one's private judgment has not made one a Lu-

theran or a Missourian one should not pretend to be as much.

In *The Conservative Reformation and Its Theology* Dr. Charles Porterfield Krauth has well said concerning this matter (p. 172): "Your private judgment is not to be my interpreter, nor is mine to be yours. If you think me in error, I have no right to force myself on your fellowship. If I think you in error, you have no right to force yourself on mine. You have the civil right and the moral right to form your own impressions in regard to truth, but there the right stops. You have not the right to enter or remain in any Christian communion, except as its terms of membership give you that right.. So easy is this distinction, and so clearly a part, not of speculation, but of practical morals, that the law of the land recognizes it."

The Lutheran Church has plainly declared itself with regard to the confessional principle as taught in Holy Scripture. So, for instance when it says: "For thorough, permanent unity in the Church it is, above all things, necessary that we have a comprehensive, unanimously approved summary and form wherein is brought together from God's Word the common doctrine, reduced to a brief compass, which the churches that are of the true Christian religion confess, just as the ancient Church always had for this use its fixed symbols." (Formula of Concord, *Trigl.*, pp. 849-851.) Or again: "We should have a unanimously accepted, definite, common form of doctrine, which all our evangelical churches together and in common confess, from and according to which, because it has been derived from God's Word, all other writings should be judged." (P. 855.) Or still again: "For the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3 (II Tim. 3, 16); Tit. 1, 9." (P. 855.) And yet once more: "This matter is of importance also in this respect, namely, that troublesome and contentious men, who do not suffer themselves to be bound to any formula of the pure doctrine, may not have the liberty, according to their good pleasure, to excite controversies which furnish ground for offense, and to publish and contend for extravagant opinions. For the result of these things, at length, is that the pure doctrine is obscured and lost, and nothing is transmitted to posterity except academical opinions and suspensions of judgment." (Preface to

the Book of Concord, *Trigl.*, pp. 21, 23.) It is on such principles that the Lutheran Church based its right — and the right of any and every Church — to its particular Confessions.

To be consistent the *Cresset* would have to reject the Lutheran Church's claim of the right of corporate confession. Indeed, it would finally have to reject the historic creeds of Christendom themselves as such. To be consistent in its specious argumentation it would have to limit men to saying that they accept the Bible (or to quote it word for word) and permit each one, a little pope in his own right, to go on from there in his own actual confessional direction or misdirection while claiming to be confessionally one with others with whom he is not one. Something like this is what is done in indifferentistic, unionistic church federations such as the World Council of Churches.

It is precisely because of men like the editors of the *Cresset* that confessions are needed.

In their final paragraph the editors of the *Cresset* reveal what such men really decry as "Legalism" in our synod since the days of the "Forty-Four." The paragraph reads: "Since we do not think that any element in the Missouri Synod really wants to enforce a legalistic unity upon the church, we suspect that this resolution is already a dead letter." They decry as "Legalism" the expectation of simple honesty in their affiliation with a confessional body which in such a document as the Brief Statement confesses, and wants others to join in confessing, nothing but what is clearly revealed in Scripture.

Indeed, so intemperate do such men become over such a simple expectation of honesty, that they not only decry it as "Legalism," and rouse others to disregard it as a "dead letter," but charge the Missouri Synod in its San Francisco Convention with having made "a bit of an ass" of itself.

Are these men really still our brethren? Are they men whose work can be done largely only because it is still supported by the very people whose action in San Francisco is denounced as the slogan-shouting of a convention which made "a bit of an ass" of itself?

❁ Human Rules and the Word of God

Whoever has been keeping up with things at all within the Missouri Synod knows that one of the defense mechanisms by which the

teaching of God's Word in its purity is being frustrated in recent years is the mistaken insistence that public false teaching dare not be challenged publicly. Despite what Scripture teaches by clear precept and forcible example (e.g. in I Tim. 5, 20; Gal. 2, 11), it is being insisted over and over again when public false teaching is at issue that at the rise of each successive instance of error offended individuals must deal with offending parties privately before resorting to any other kind of action.

This would make it appear as though we had no functioning synod at all anymore. Or as though our synod no longer existed for the express purpose of protecting its pastors, teachers, and congregations against false teaching, — especially when it emanates from St. Louis, as so much of it does these days. Or as though supposedly responsible officials were not to act in our interest without being expressly asked, if not urged and prodded, to do so; and all of this only after we had exhausted private efforts, and perhaps also ourselves, in trying to attain our end. One sort of recalls the line in Daniel (7, 25) about wearing out the saints of the Most High.

This highly improper procedure, that we should refrain from publicly criticising or attacking the public false teaching of men who continue to make propaganda for their position, has been insisted on by synodical officials especially also in the case of Dr. Martin S. Scharlemann, even though he directly attacked Holy Scripture. Members of Synod have been asked to withhold public criticism while this St. Louis seminary professor has been left free to spread his attacks on Scripture in one district of synod after another. We cannot in good conscience, and will not, submit to this kind of procedure, which protects and helps disseminators of false doctrine. We have heard Dr. Scharlemann present and stubbornly defend his false doctrine, and what he has written clearly substantiates what we have heard.

Is such procedure as we have been speaking of in accord with what the Word of God says about such matters? For instance in I Tim. 1, 3: "Charge some that they teach no other doctrine." *Heterodoxy*, which is the word that St. Paul uses (in the Greek), refers to doctrine which poses as Christian doctrine but which is actually opposed to it; doctrine of a different kind from that of Holy Scripture. This is what the Apostle meant. And this is what we are confronted with in the teaching of Dr. Scharlemann. The Letters

of the Apostle Paul are full of denunciations of the teachings of "Christian" men right in the outward fellowship of the Church of his day. He did not spare these people whose doctrines were often being accepted within congregations which he himself had founded and with which he was in the closest fellowship. He insistently warned against them. He showed an honest, evangelical concern for souls entrusted to his care.

Is what we have been speaking of in accord with the Constitution of the Missouri Synod, which guarantees its members protection against false doctrine as one of its very objects? (Const., Art. III, 1. 8.)

Is it in accord with the Brief Statement of the Missouri Synod's confessed doctrinal position? (Sect. 29.)

Are such matters as rejection of the inerrancy of Holy Scripture and its plenary verbal inspiration for all practical purposes to be permitted to be treated as open questions after all, at least for the time being? Are "private study" and eventual "thorough discussion" of such matters all that is to be allowed at least for a while? Are men like Dr. Scharlemann and others who share his views to be allowed the privilege of equal discussion? (The conference last Spring at which we heard Dr. Scharlemann revealed men sympathetic to Dr. Scharlemann's views even to the point of clapping applause when he rudely pressed his false claims and to booing to objections raised until one of the victims of such booing put a stop to this by calling a point of order. Dr. O. A. Geisemann, who is working hard in public print to rid the Missouri Synod of the binding effect of the Brief Statement and indeed of any specific confession, admonished his brethren that they must always be ready for such "new" things in the Church as those proclaimed by Dr. Scharlemann and to thank the latter for coming and sharing his views with them.) Is it right to leave men like Dr. Scharlemann free to spread their errors more widely and to infect others by them while opponents of his teaching, who hold to the Scriptural doctrine of the Missouri Synod are asked to restrict themselves to private study and to remaining quiet, — yes, not even to criticize him privately? (At the time of this writing Dr. Scharlemann was scheduled to disseminate his views among the Pastoral Conference of the Western District at Jefferson City, Missouri, on Oct. 22.)

Do we, or do we not, have officials within the Missouri Synod whose express duty (not a privilege restricted to them) it is to supervise doctrine (its Constitution says that we should

have), and to protect pastors, teachers, and congregations against false teaching? Or must we indeed slug it out ourselves with teachers of false doctrine today, and are we to count it a privilege still to be permitted to do even this much, — if and when an official signal is given to go ahead?

Let's scrap human rules inimical to the Truth, and let's get back to the Word of God. Let real evangelical concern be shown for our people once more, the kind of concern that actually protects them against unevangelical, unscriptural teaching as soon as it rears its ugly head in our midst. Let us have evangelical discipline in keeping with the Word. Let false teachers be removed from our teaching ministry, and let error be "distinctly repudiated." (Formula of Concord; Trigl., p. 857.) This has long been overdue.

Unless this is done, and done quickly, we cannot rightly claim to be true children of the Reformation, nor hope to retain its blessed fruit, beginning with its great Formal Principle, the Word of God as the pure, clear source and foundation of our faith.

● Confession and Practice Within the Missouri Synod

Under the heading "Do You Know?" *Lutheran Education* (Sept., 1959, p. 44) brought the following bit of *Valparaiso University News*: "Prof. Carl H. Krekeler of the biology department says: Scientific evidence continues to accumulate that the age of the earth is to be measured in millions or billions rather than in thousands of years, that organisms different from modern ones lived in past ages, and that there was a specific sequence which suggests derivation of forms at a given time from those occurring at a prior time." (We ourselves heard such a statement by Dr. Krekeler before the whole pastoral conference of the Northern Illinois District on April 8, 1959.)

In the Brief Statement of the Doctrinal Position of the Missouri Synod our church confesses (#5):

We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science that the world came into existence through a process of evolution; that is, that it has,

in immense periods of time developed more or less out of itself. Since no man was present when it pleased God to create the world, we must look, for a reliable account of creation, to God's own record, found in God's own book, the Bible. We accept God's own record with full confidence and confess with Luther's Catechism: "I believe that God has made me and all creatures."

A resolution of the San Francisco convention of the Missouri Synod says "that pastors, teachers, and professors are held to teach and act in harmony with such statements" and that they "are not to teach contrary to them."

Dr. Krekeler is listed among the clergy of the Missouri Synod in its *Lutheran Annual*.

What is becoming of Missouri's resolutions and confession *in practice*, and — —
WHY?

❶ The Wolf and the Lamb

There is an old fable, attributed to Aesop, which goes somewhat as follows.

Once upon a time a wolf was lapping at a spring on a hillside when what should he see but a lamb just beginning to drink a little farther down. The wolf, who wanted to eat the lamb, cried: How dare you muddle the water from which I am drinking? Nay, said the lamb, if the water is muddy up there, I can't be the blame of it; for it runs down from you to me.

The moral which this fable is supposed to point is: For a tyrant any excuse will do.

In church life, where this fable is often repeated, though by no means as a fable, it works out this way: Liberal spirits incite controversy contrary to the doctrine which we have learned. When others, concerned about this, begin to protest, they are met with the accusation that *they* are causing division in the church. It's an old trick. And it has already served to deceive many a simple soul.

Let's exert ourselves to the utmost in seeing that this does not happen in the controversy over Modernism in our church today.

❷ Our Free Church Brethren on Matters Missourian

In a footnote to a report on Missouri's convention in San Francisco Dr. Wm. Oesch, in the *Lutherischer Rundblick* (quarterly Lutheran Review of our Free Church brethren in Germany) charged the Press Service of the Lutheran World Federation with slanted

(*tendenzioes*) reporting because of its speaking of a "sharpened course" on the part of Missouri by virtue of its adoption of the resolution concerning the binding nature of the *Brief Statement*. Its assertions, Dr. Oesch says, do not square with the truth.

In this connection Dr. Oesch stated: "The statements of Dr. Scharlemann in a youth magazine concerning the conduct of Missouri in its negotiations toward unity with other churches which the Press Service of the Lutheran World Federation cites do not become less lacking in uprightness (*unaufrichtig*) because they are given out by a chagrined (*verärger*t) Missourian who did not succeed in changing the course of his church." An article in the *Lutheraner* of our Free Church brethren has more to say on the same general subject.

"A press service," Dr. Oesch concludes, "ought to express its disappointment in a dignified manner."

❸ Open Letter

Malone, Texas, Aug. 31, 1959

The Lutheran Church—Missouri Synod

J. W. Behnken, Pres.

St. Louis, Missouri

Dear Brother:

Since having written the July 29 open letter to you I learned that at least one of our St. Louis Seminary professors rejects the verbal and plenary inspiration of the Scriptures, that he even wrote a conference essay supporting this rejection. How can such things be? Why are such men tolerated on the teaching staff? Why aren't they removed immediately?

There are persistent reports, with supporting evidence, that one of our St. Louis Seminary professors professes Roman Catholic doctrine that is contrary to the Scriptures. There is a report, with supporting evidence, that one of our St. Louis Seminary professors denies the immortality of the soul as we have always confessed it. There are reports, with supporting evidence, of other doctrinal aberrations among our St. Louis teaching staff. Why are these things tolerated? We send our young men and women to our schools to have their faith deepened and strengthened. They often come home doubting — their faith weakened by the very people who were to have strengthened it. They are taught, e.g., to doubt the Mosaic authorship of the Pentateuch, and worse. Because of these apostles of doubt on our faculties it is no longer safe to send our young people to our own preparatory schools. WHY

IS SUCH A CONDITION PERMITTED TO EXIST?

Those who deny the verbal and plenary inspiration of the Scriptures have shifted from a Scripturally authoritarian base to a rational one (or some other false one). We all know the ultimate expectations from rationalism. What reason have we to hope that this ultimate development will not take place in our midst? If we lose the Scriptures, we lose everything! If we lost the Scriptures, what good is mission work, or education, or stewardship? What message, then do we have to offer?

If it is true that these men deny the verbal and plenary inspiration of the Bible, then they have betrayed their Lord, they have betrayed their students, they have betrayed the people of Synod, they have violated their ordination and installation vows.

Furthermore, it hurts deep down to see our official position treated with contempt, and that openly in various publications. The attackers have been getting away with it right along. WHY? There seems to be a great reluctance to make courageous, decisive moves toward real discipline. There seems to be respect of persons in our midst. Things seem entirely out of hand. God have mercy upon us if these things are not taken care of! Sin is progressive! Doubt grows apace! Confusion spreads!

It is for these reasons that I write this letter. May it serve as a clarion call to all who love the Lord and His Word, to all whose verbal protests have been smothered by official inaction. I am suggesting that they do the following things:

1. Organize everywhere prayerfully under dedicated leadership;
2. Bring organized spiritual pressure to bear upon responsible officials to exercise Christian discipline without fear or favor;
3. Inform their congregations of what is going on;
4. Withhold funds from the Synodical treasury if error continues to be taught at our schools and propagated through synodical publications.
5. Begin admonishing the guilty brothers;
6. Begin gathering evidence that will be used as a basis of resolutions of expulsion of the errorists at the next synodical convention — if they refuse to abandon their errors. (This should include guilty officials.)

7. Begin planning to take the necessary time for these matters by parliamentary procedure at the next convention if the program committee glosses over them.. The convention has supreme power under God. Let it use that power to rid itself of this cancer.

If this be a "witch hunt," then it is long overdue. Our Lord makes His will plain to us in Matthew 18.

We are fighting for immortal souls, our own, the souls of our children and children's children. We are fighting for the faith of our fathers! If the Scriptures be taken away from us, what hope can we have? These men are attacking the very foundation.

If we won't fight for the Truth, how can we possibly keep it? God does not want us to act like scared rabbits! To tremble at man's word and wisdom!

If either I or my children ever fall into the same pit of denial, then may Synod deal with us in the manner outlined above. Gal. 1, 8. It were better for the kingdom. It were better for us — for our sin would be less were we cut off.

In Christ Jesus, by whose grace alone we stand,

FRANCIS MACHINA

P.S. Brother Behnken, I believe you are a dyed-in-the-wool Missourian, true to the Bible and the Confessions. Wield the Sword of the Spirit fearlessly! God is with you.

Brethren, disseminate this letter widely. I am sending it but to a handful of men.

[Edit. Note: A previous Open Letter by Pastor Francis Machina to Pres. Behnken was published in the October issue of the *Confessional Lutheran*.]

☛ Beware of Boobytraps!

We have had to say before that we are engaged in a confessional war within the Missouri Synod. One of the devices that must be carefully guarded against in modern warfare is boobytraps. Plenty of these are being laid in Missouri for the unwary these days. Such boobytraps should be promptly destroyed wherever found. We want to do what we can on our part to render one of them ineffective right here and now.

The boobytrap of which we speak is laid in Dr. O. A. Geisemann's column *While It Is Day in the American Lutheran* (Oct., 1959). There, speaking of Church Councils, Dr. Geiseman says: "Luther didn't go for church councils in a big way. He was sure they

made some mistakes. He was certain that they were not infallible. — Do you suppose that he might have changed his mind concerning church councils if, instead of being held at Constantinople, Ephesus, Lateran, Constance, Trent — they would have been held at San Francisco? — Or would this little monk still have insisted: 'Sola Scriptura!'

The insinuation that the San Francisco Convention of the Missouri Synod claimed infallibility for itself is both quite unwarranted and irrelevant. The San Francisco Convention never did any such thing, nor did it think of doing such a thing. What is more to the point is the carefully veiled suspicion that this convention made some serious mistake. But Dr. Geiseman does not make the outright charge that the convention did make a mistake; much less does he point out what such a supposed mistake might be. He simply beats it about the bush and lays a boobytrap. Let him be honest enough to state plainly what, if any, action of the San Francisco convention he would charge with not being in accordance with the Scripture Alone (*sola scriptura*) principle.

Are we possibly to believe that Dr. Geiseman himself cannot be mistaken? Could it be that he is operating with the utterly fallacious assumption that *he* is infallible, — he and others who may share his views, perhaps because they do not happen to be a church council, but a mere tragically mistaken small but noisy minority opposed to some really Scriptural decision of the San Francisco Convention?

Certainly, questions like this are quite in place in view of what Dr. Geiseman has, rather inarticulately, written. They can be answered if Dr. Geiseman will learn to speak plainly. Meanwhile we say again: Beware of crude boobytraps like this one, which the *American Lutheran* helped him lay for unwary Missourians.

(P.S. Dr. Geiseman is the same man who exhorted pastors of the Northern Illinois District to thank Dr. Scharlemann for coming down from St. Louis and insisting that the Bible is full of holes. How empty and hollow their cry "Sola Scriptura!" sounds under such circumstances!)

● Review of Publications

THIS IS MY BODY (Luther's Contention for the Real Presence in the Sacrament of the Altar) by Herman Sasse. Augsburg Publishing House, Minneapolis, Minn. xii and 420 pages, 6x8½. Price \$7.00.

Dr. Sasse states that the purpose of his book is "to describe and to make understandable, against the background of the preceding history and of the history of the whole Reformation, Luther's fight for the Real Presence." First he sets forth the medieval background of the Eucharistic doctrine. After showing how Luther gradually learned to know the true doctrine of the Real Presence and after reviewing Zwingli's doctrine of the Lord's Supper, Dr. Sasse describes the public controversy between Luther and Zwingli which led to the Marburg Colloquy. On the basis of the original sources found in the Weimar edition of Luther's Works and on the basis of Walther Koehler's books on Luther and Zwingli and his own attempted reconstruction of the Marburg Colloquy, Dr. Sasse then "tries to put into English what according to reliable sources was said during those decisive days at Marburg." What preceded and what actually happened at Marburg really forms the main part of this book.

In the last chapters of his book Dr. Sasse takes up the events which followed Marburg and which led to the decision of the Formula of Concord. He finally emphasizes that the Lutheran Church of today must confess and retain Luther's doctrine of the Real Presence, for, as Luther soon discovered, the Lord's Supper "is the Gospel" and that is why he contended so faithfully for the Real Presence.

Because of Dr. Sasse's former nearness to the Modern Liturgical Movement, we sincerely regret that he did not discuss the modern teaching which holds that the Church as the risen body of Christ is realized in and through the Lord's Supper and which denies the resurrection of the flesh. D.

DOCTRINAL DISCIPLINE MUST BE RESTORED WITHIN THE MISSOURI SYNOD

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." *Augsburg Confession*, Art. XXIV.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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IN THIS ISSUE: To Our Readers at Christmastide — A Letter of a Pastor to His Congregation — What About the Mandate Given at the San Francisco Convention? — See For Yourself! — A Summary and Evaluation of Dr. Martin H. Scharlemann's Attack on Scripture in His Essay "The Bible as Record, Witness and Medium" — Notice To Our Readers.

● To Our Readers at Christmastide

"The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only-Begotten of the Father) full of grace and truth."

These words will ring out again during the blessed Christmastide which we are approaching with the appearance of this issue of the *Confessional Lutheran*. Let us be sure that we know the grace and truth embodied

in Him. We dare not forget that we cannot have the one of these without the other.

It is by the grace of God that the *Confessional Lutheran* exists and that it is dedicated to Truth over against all falsehood by which grace itself is eventually lost, as the whole history of the Church testifies.

In this spirit the *Confessional Lutheran* extends to all of its readers its sincerest wishes for a most blessed Christmas.

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

A Letter of a Pastor to His Congregation

To the Members of the Congregation:

The other day we were asked: Why did the San Francisco convention of our Synod last summer have such a long discussion about a certain Brief Statement? Why was it necessary for the convention to insist that all pastors, teachers, and professors of Synod must teach and act in harmony with the Brief Statement? What is this Brief Statement? And what was the whole argument about?

Back in 1929, Synod appointed a committee to draw up a document which would show exactly where the Missouri Synod stands on certain doctrines. The document which thus originated treats of Holy Scripture, Creation, Redemption, Conversion, Justification, and many other doctrines of Scripture.

When this document was adopted in 1932 as a "brief Scriptural statement of the doctrinal position of the Missouri Synod," the members of Synod still stood united in confessing the truth of God. But gradually men arose within our midst who disagreed with the Brief Statement, especially in the matter of worshiping with those who do not agree with us in everything that Scripture clearly teaches. In 1947 the Missouri Synod was a hundred years old, and at its convention in Chicago it thanked God for His infinite mercy in preserving to it the pure doctrine of His holy Word. The convention, of course, realized that the future welfare of Synod would depend on continued faithfulness to the Word of God. It therefore solemnly reaffirmed its unwavering loyalty to the Scriptures "as the inspired and inerrant Word of God" and again declared that the Brief Statement correctly expresses its doctrinal position.

Because responsible synodical officials did not take effective action against those who were denying Scriptural truth in our midst, these became bolder in their denial and they have now even attacked the very foundation of our Christian faith, our Holy Bible itself. They reject especially the words of the Brief Statement, "Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all its parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters."

The question was therefore asked of the San Francisco convention: "Does Synod expect the professors at its colleges and semi-

naries to teach the doctrine of inspiration, infallibility, and inerrancy of Scripture as this doctrine is set forth in the Brief Statement?" At the San Francisco convention two professors of Concordia Seminary in St. Louis strongly opposed requiring all pastors and professors to subscribe to the Brief Statement. One of them had previously, at the Northern Illinois District Pastoral Conference, openly attacked the Bible and had contended that there are all kinds of errors and contradictions in the Bible. In answer to the question put to it, the San Francisco convention directed that all pastors, teachers, and professors are "to teach and act in harmony with" the Brief Statement.

From this you can see what it is that is now disturbing our church body. It is the denial of the simple Catechism truth: "Whose word, then, is every word of the Bible? Every word of the Bible is God's word, and therefore the Bible is without error." The whole issue boils down to this: Shall we permit anyone to teach and train our future pastors and the pastors of our children who believes that the Bible is full of mistakes and contradictions? Or, shall we insist that the young men now preparing to be pastors and teachers in our church shall be taught only by those who believe that the Bible is the inerrant Word of God? Do you want a pastor who in his pride imagines that he knows more than God and can sit in judgment on what God has written in the Bible?

Your Pastor

● What About the Mandate Given at the San Francisco Convention?

When at its last convention in San Francisco the Missouri Synod adopted the much publicized resolution requiring adherence to the *Brief Statement*, this was hailed by many as a signal victory for the cause of the truth. In reality it should be pointed out that what was adopted was nothing actually new; nor was the passing of that resolution really necessary, since strict adherence to the teachings set forth in the *Brief Statement* has been expected and required of all professors, pastors, and teachers long before this document was formulated and adopted. For the *Brief Statement* (existent in substance already during the last century), formally adopted in 1932 and reaffirmed as part of Missouri's centennial loyalty resolutions in 1947, does nothing more than set forth in confessional form what has been Missouri's public Scriptural position ever since it was founded. In other words,

Synodical officials have always had a mandate from Missouri to see to it that all professors, pastors, and teachers teach and act in full conformity with the doctrinal position set forth in the *Brief Statement*.

It was because this mandate has more recently not been followed in practice, with the result that false doctrines of various kinds, including outright denial of the Inerrancy of Holy Scripture (the basic truth that the Bible does not and cannot contain error), that the 1959 convention deemed it necessary (with one dissenting voice) to reaffirm Missouri's unchanging position, *specifically stating* that "Synod's pastors, teachers, and professors are held to teach in harmony" with the teaching of Synod set forth in several documents, notably the *Brief Statement*. This resolution was almost universally interpreted, even by those who bitterly opposed its adoption, as another strong mandate to Synod's officials to deal evangelically but firmly and decisively with all who advocate any teachings in disagreement with the *Brief Statement*.

The President of Synod and the members of Floor Committee #3 were well aware of this serious situation. They showed a firm determination to push aside all objections and press for the adoption of the resolution which binds pastors, professors, and teachers to teach in complete harmony with Synod's doctrinal position, also with regard to the inerrancy of the Bible, rejected by Dr. Scharlemann. It was, therefore, not surprising that after that Convention many members of Synod felt convinced and still feel convinced, that Synod's officials would not permit Dr. Scharlemann to make any further propaganda for his blasphemous views about God's Word; and that, if he dared to do so, he would be stopped at once or perhaps even dismissed summarily from his strategic position as one of the most influential professors at our St. Louis Seminary.

But what has happened? The resolution adopted by Synod last June against Dr. Scharlemann and all false teachers within our synod who reject our Scriptural position has not stopped this erring seminary professor nor even slowed him up in his efforts to spread his "horrible and blasphemous" doctrine. Officials of Synod, including the Board of Control of Concordia Seminary in St. Louis, while discussing his position with him, have not carried out the resolution for which they fought at San Francisco.

Dr. Scharlemann has presented his rejection of the Inerrancy of Scripture to several large pastoral conferences of Synod since the

last convention. At this writing, he is reported to be scheduled for a series of lectures in January and February to laymen in New York on "How to Interpret the Bible." He emphasizes that it is his position that the Bible as recorded in the original manuscript contains errors (he prefers to call them "mistakes"), many of which alleged errors he has tried to point out in endeavoring to support his thesis. He stubbornly insists that Inerrancy CANNOT BE APPLIED TO ANY PART OF THE BIBLE, NOT EVEN TO THOSE PARTS WHICH TEACH SALVATION THROUGH FAITH IN CHRIST JESUS, because, as he says, Scripture simply does not speak of itself as inerrant. While the St. Louis professor has not yet spoken of any specific error in those parts of Scripture which speak of the way of salvation (he has expressly charged error in the account of the Ascension of our Lord), he firmly denies that we have a right to maintain that those parts of the Bible or any other parts are not liable to error.

When, in 1935, the Unity Committee of the Missouri Synod began doctrinal discussions with a similar committee of the liberal United Lutheran Church in America and discovered that the representatives of that church body were unwilling to agree that the Bible is without error in historical, geographical, and secular matters, as the *Brief Statement* maintains on the basis of Scripture, our Unity Committee broke off discussions, reporting back to the next convention of Synod that it was useless to try to reach agreement with regard to other doctrines with this church body, which was so liberal as to reject this fundamental teaching of Scripture.

But Dr. Scharlemann has taken a much more liberal position on this matter than the U.C.L.A. did at that time, for he claims that we cannot apply inerrancy to any part of the Bible, not even to those parts which tell us how to get to heaven. We should feel truly sorry for Dr. Scharlemann and for all others in our Synod who by this time already have begun to share his position largely because he is still in a position which permits him to spread these pernicious and soul-destructive teachings in our midst.

May God have mercy upon the souls of Dr. Scharlemann and of all who agree with him, for their faith is now built upon shifting sand. May the Lord cause the officials and all members of Synod to realize that we are now reaching the final culmination and climax of the ineffective action, or lack of action, on the part of Synod and its responsible officials over against the many errors that have been

creeping into our church-body, but have not been "stopped in the manner prescribed by God as soon as they made their appearance." (*Lehre and Wehre*, Vol. 36, p. 262.) We are now really reaping the evil results of what has been sown over a period of years; for no worse teaching could infect a church-body than the one which Dr. Scharlemann is advocating and spreading in Synod.

Unless our congregations rise up in holy indignation against this blasphemous defamation of God's Holy Word, and unless our officials make an about-face by stopping Dr. Scharlemann forthwith and removing him from office, the Missouri Synod could easily become one of the most modernistic churches within a few short years. Encouragement given to Dr. Scharlemann by Pastoral Conferences when resolutions to deal with him were voted down shows how far the leaven of false teaching has already spread. God is not mistaken when He says: "A little leaven leaveneth the whole lump."

There is no doubt in our minds that Pres. Behnken agrees with the *Brief Statement* when it brands the teaching that the Bible "does, or at least might, contain error" as "horrible and blasphemous." It is difficult to understand why Dr. Scharlemann has not been stopped from spreading his blasphemous views, why he has not been suspended. His false teaching was well known even before the San Francisco Convention. Why did the President plead with Synod to give to him and to his assistants what amounts to a strong mandate requiring strict adherence to the *Brief Statement* on the part of all pastors, professors and teachers as a condition for membership in Synod, if Dr. Scharlemann has not been stopped since then in his destructive activity? Surely, all those committed to the truth of the Word of God must be aware that this "horrible and blasphemous" teaching of Dr. Scharlemann, which has already been accepted by some pastors of Synod to whom it has been presented, can also eventually infect any one of us. The failure to follow the mandate of the San Francisco Convention could cause Synod to become an empty shell doctrinally within a comparatively short time.

The question also arises whether the members of Floor Committee #3 who fought so valiantly last June to bring about the adoption of Resolution #9 of Committee #3 on the *Brief Statement* are now going to permit their efforts at San Francisco to be nullified by the failure to apply this resolution evangelically but firmly against Dr. Scharlemann and his blasphemous teaching.

And we, the congregations and members of Synod, who believe that all of the *Brief Statement*, including Paragraph 1-3 on Inspiration and Inerrancy agrees with God's Word, **WE WHO ARE SYNOD**, are we going to permit Dr. Scharlemann to infect Synod with a pernicious false doctrine which removes the doctrinal foundation upon which our faith rests by claiming that the **ENTIRE BIBLE** is subject to error, even when it presents some of the highest matters of our faith? Unless we are satisfied to have Synod finally become completely modernistic, **WE WHO ARE SYNOD** will have to let our officials, the *servants of Synod*, know that we expect and require this mandate of Synod to be carried out by them *at once* for the protection of all of us. If you and I are not willing to do that, then we have no one to blame but ourselves if our precious heritage is lost altogether.

WHAT ABOUT THAT MANDATE GIVEN AT THE SAN FRANCISCO CONVENTION IN RESOLUTION #9 OF COMMITTEE #3? WHAT ABOUT IT, DR. BEHNKEN? WHAT ABOUT IT, OFFICIALS OF SYNOD? WHAT ABOUT IT, CONGREGATIONS AND MEMBERS OF SYNOD? ARE WE GOING TO PERMIT THAT FINE RESOLUTION TO BECOME MERE WINDOW-DRESSING?

"I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."
Rev. 2:4-5.

● See For Yourself!

We suggest that readers, especially members of the clergy, get themselves a copy of Dr. Scharlemann's 30-page essay, *The Bible as Record, Witness and Medium*, so that no one need be dependent on the testimony of others, but each can see for himself that all we have reported and more, about this essay, is true. Since it is stated in an "Author's Note" prefatory to copies released to pastors of the Northern Illinois District of the Missouri Synod (June 1, 1959) that "it is the author's conviction that the paper herewith released presents the Biblical point of view," Dr. Scharlemann should be more than willing to supply copies on request for a reasonable remuneration for the expense entailed in making copies available.

● A Summary and Evaluation of Dr. Martin H. Scharlemann's Attack on Scripture in His Essay "The Bible as Record, Witness and Medium"

Prepared for Conferences

(Page References are to pages of copies supplied by the Northern Illinois District Office)

A Manifesto

A prophet of Modernism in our midst, Dr. Martin H. Scharlemann, Director of Post-Graduate Studies and Professor of Biblical Interpretation at Concordia Seminary, St. Louis, Mo., has announced what must be regarded as a manifesto to the Missouri Synod. It reads: "*The time has come to insist that the word 'inerrancy' [meaning that the Holy Scriptures are without error, or, as our Lord put it in John 10, 35, 'Scripture cannot be broken!'] is inappropriately used in the Holy Scriptures.*" This statement is made in an essay read by its author in whole or in part before various groups during the last year and said to be the tentative draft of a proposed book on Biblical Interpretation for which he received a \$2,500 grant from the Lutheran Brotherhood.

Is the Bible God's Word?

Is the Bible, all of it, God's Word?

The Bible is really not the Word of God in Dr. Scharlemann's view of things. In his view of things the Bible is certainly not the Word of God in the sense in which the Missouri Synod confesses this in its Brief Statement of its Doctrinal Position (#1.3), — namely, in the sense that the Holy Scriptures differ from all other books in the world because the holy men of God who wrote them *wrote only that which the Holy Ghost communicated to them*, so that they are *in all their parts and words* the infallible truth; not in the sense that we are to reject as erroneous, horrible and blasphemous the doctrine that the Holy Scripture is in part the Word of God and in part the word of man and hence does, or at least might, contain error. According to Dr. Scharlemann the Bible is not the Word of God in the sense in which this is taught in Question No. 9-11 of our synodical Catechism. (These Questions read: 9. Why is the Bible the Word of God although it was written by men? The Bible is the Word of God because these men wrote it *by inspiration of God*. II Tim. 3, 16. 10. What does "by inspiration of God" mean? "By inspiration of God" means that God the

Holy Ghost moved the holy men to write, and put into their minds, the very thoughts which they expressed and the very words which they wrote. Verbal Inspiration. II Pet. 1, 21; I Cor. 2, 13. 11. Whose word, then, is every word of the Bible? Every word of the Bible is God's word, and therefore the Bible is without error. John 17, 17; II Tim. 3, 16; John 10, 35.) The Bible is not the Word of God to Dr. Scharlemann in the sense of By-Law 4.21 to the Constitution of the Missouri Synod, which concerns Installation of Professors, and says: "Professors at Synod's educational institutions shall be . . . solemnly pledged to the Scriptures as the inspired and inerrant Word of God."

For Dr. Scharlemann such a belief is too much like the credulity of the Latter Day Saints concerning their sacred volume, the Book of Mormon, the contents of which are said to have been found complete at a single discovery, in a hillside at Palmyra, N.Y. As Dr. Scharlemann puts it, rather crudely, up until about a hundred years ago "Christians generally thought of their Bible as springing almost full-grown from a single inspired session of the various sacred authors." (Page 19, par. 2; p. 1:2.) He says that the supposed "problem" couched in the question, In what sense (if any) can the Bible still be said to be the Word of God? is a rather new one. (Modern, or better, Modernistic would be the word.) It is said that "before the nineteenth century of our era it would hardly have occurred to anyone even to raise the issue;" the answer to such a question seemed to be too self-evident. Since the time, however, which has come to be known as the Age of Enlightenment (this means the Age of Rationalism) the question, In what sense can the Bible still be said to be the Word of God? is said to have become a "haunting question" which no particular group within Christendom has been able to escape.

This question has haunted Dr. Scharlemann sufficiently to be made the subject of his philosophic essay, *The Bible as Record, Witness, and Medium*. (Cp. p. 1:2; p. 19:2; p. 21:4.)

The alert reader will of course not fail to note that in joining the Modernistic crowd of Bible critics Dr. Scharlemann is not merely disowning his confessional birthright as a Missourian, but that (since he himself says that "before the nineteenth century of our era it would hardly have occurred to anyone even to raise the issue") he is with respect to the all-important issue of the Bible's being in its every word the Word of God

putting his unbelief against the universal faith of the Church through all of these centuries; in other words, against THE ECUMENIC FAITH OF CHRISTENDOM.

Revelation and Inspiration

That the Scriptures are in Dr. Scharlemann's theology not the Word of God in the sense in which we have been speaking of this is clear from the fact that he says the expression "Word of God" refers to God's revelation of Himself (it has to do with God's self-disclosure), and (Dr. Scharlemann is very insistent about this) that "*the Scriptures are not a revelation*" (p. 21:3); that they are indeed not even a means of revelation (which means Dr. Scharlemann restricts to God's redemptive acts in the history of mankind), but that they merely stand in a certain relationship to these means (p. 19:2); that revelation is bound to certain moments of history (those moments in which God revealed Himself by His redemptive acts), p. 14:4; that the Bible is only a (quite human) Record, Witness, and Medium, through which we get at God's redemptive acts and thus at His means of revelation or self-disclosure; that "*revelation does not consist in unveiling timeless truths.*" (P. 15:5.)

Now, we confidently believe that the Scriptures are a revelation precisely in the (formal) sense that God reveals Himself to us in this Word of His, beside which no other revelation is to be expected except His final glorious revelation at the end of time; that He, moreover, reveals Himself in His Word precisely by unveiling to us timeless saving truths concerning Himself. Cp. Catech., Q. 24c.

We know very well also that revelation in itself is not inspiration (which requires spoken or written utterance), just as utterance in itself is not inspiration (revelation being required). However, inspiration which does not include divine revelation or communication or suggestion (of thoughts and words in the case of verbal inspiration) is not inspiration. While rejecting the thought of the suspension or extinction of the personality or individuality of the organs employed by God, we equally identify the words of Scripture as the words of God. Even when Paul gives us his judgment or "opinion" (I Cor. 7, 25.40) as distinguished from the commandments of God, it is because God would have him speak what he speaks, and just as he speaks, "for our profit" (v. 35), and the Spirit of God did not in that moment withdraw His inspiring influence from the Apostle,

who, as one who "has the Spirit of God," applied the general principle to an individual case by inspiration of God. Similarly, when Paul speaks of his expectation and hope and joy and desire, it is because God would tell us in His Word what was in the heart of His servant and Apostle, even as he inspired David to utter the joy and hope and anguish of his soul in words suggested by the Spirit of God, that such Scripture also should be profitable for consolation, for doctrine, for reproof, for correction, for instruction in righteousness, as truly as the Sermon on the Mount or the Fifty-Third Chapter of Isaiah. He "spoke by the prophets." (Nicene Creed.)

This is the kind of thing with which Dr. Scharlemann finds fault. According to the St. Louis professor it is this "confusion" that prevails for instance in the document coming out of the Synodical Conference committee on unity, the "confusion" between revelation and inspiration.

Just what Dr. Scharlemann himself understands by "inspiration" does not seem to be made wholly clear. Once he says that God raised up individuals who were given special *illumination* [illumination is common to all Christians], "sometimes called inspiration in contemporary theology." (P. 15:4.) The Concordia Seminary professor says: "The only New Testament book that claims inspiration for itself in so many words is the Apocalypse." (P. 20:6.) Then he soon adds: "In addition, St. Paul, at least tentatively, once briefly referred to himself as having written an opinion under the influence of the Spirit, I Cor. 7, 40," p. 21:1. (To Dr. Scharlemann's "tentatively" we want to remark that, far from expressing misgiving, the "I think" in the Apostle's language of modesty expresses the greatest certainty over against others who may think differently!) And again Dr. Scharlemann goes on to say: "The Evangelists, however, never claim inspiration for themselves. They possibly assumed this, as the church certainly did when it began to wrestle with the question of canonicity." (P. 21:1.) Of II Pet. 1, 21 ("For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost") he says — despite the two previous verses! — that this verse "does not actually speak of inspiration in the sense of some special guidance which was given to the individual writers as they composed their documents, but only to the speaking of prophecies." (P. 21:2.) This would eliminate II Pet. 1, 21 as a proof-text for verbal inspiration in our accepted sense. As for II Tim.

3, 16, where we read that "all Scripture is given by inspiration of God," Dr. Scharlemann says that "the Greek word translated as 'given by inspiration' signifies 'God-breathed.' And this must be distinguished from what generally passed for inspiration in those days." To which we say, Why? Merely to state something is by no means to prove it. We here have a plain example of what is called a begging of the question. And we want to recall that the word "inspiration" comes from the Latin word *spirare*, which MEANS "to breathe." All "Scripture," *all that is written*, is God-breathed, produced by the breath of God. Dr. Scharlemann says that it would probably be more correct to say that the II Tim. 3, 16 passage "refers to God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources, and, of course, the research and investigation undertaken in the course of preparing a Biblical book, as well as the work of translation." (P. 5.) Just what this would do to the passage under discussion is left for the reader to see for himself.

Interpretation of divine acts by human writers (of Scripture) seems to play a large part in Dr. Scharlemann's conception of inspiration. Perhaps what he says (p. 21:4), in summarizing his view, about the usefulness of Acts 10, 34 for an appreciation of the relationship between revelation and inspiration may prove helpful. The paragraph, which revolves about Peter's vision of the cloth let down at Joppa and its significance, should really be considered in its entirety; we are but giving its crucial part. Dr. Scharlemann here says: "The vision was the *revelation*. Some words accompanied the vision, but not the ones recorded here. God's act of having Peter see a vision is interpreted and formulated by the Apostle. [Actually, the vision is interpreted by God Himself; the words which He spoke on the occasion are recorded in vv. 13-20!] Both are recorded by St. Luke. From this we get some idea as to how the Bible is God's Word."

Dr. Scharlemann seems to want to say: the vision was an act or "Word" (=work) of God. The original account of the vision and its interpretation or the spelling out of its meaning were Peter's. Luke provided an account of both of these as best he knew how. The Bible can therefore be called "the Word of God" only because it tells of the acts (= "Words") of God in which He disclosed

Himself to men and the interpretations of these acts of divine self-disclosure by certain men, however human and fallible, generally speaking, the record, witness, and medium of God's revelatory acts and their interpretation (the Bible) may be.

Everyone must be able to see from what plainly appears from the above why Dr. Scharlemann can charge the Bible with errancy and why he does actually charge it with a multitude of errors. *According to this St. Louis professor the Holy Scriptures CAN-NOT simply be said to be in their very words the Word of God.* (Verbal, Plenary Inspiration.) Any and every statement to the contrary must be regarded as terrible self-deception or as mere lip-service.

The confession of the Missouri Synod in its Brief Statement shows how the verbal, plenary inspiration of Scripture and its inerrancy are inseparably bound up with each other. For here it is rightly said: "*Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and in all their words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.*" (Our emphasis.) The words of our Lord in John 10, 35 are here referred to as proof, not merely because they refer to a relatively minor matter, a mere matter of terminology, which has nothing directly to do with our salvation (namely, God's statement concerning the rulers of Israel: "I have said ye are gods" in Ps. 82, 6); but especially also because Christ here hinges the inerrancy of Scripture on a single word, the word "gods" — "If He called them gods unto whom the Word of God came and Scripture cannot be broken; say ye unto Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" The fact that Christ's question "Is it not written?" is followed by His solemn declaration "And the Scripture cannot be broken!" shows that the one of these, inerrancy, necessarily follows from the other; that the verbal inspiration of Scripture has inerrancy as a necessary consequence.

What Then Is the "Word of God"?

The expression "Word of God" as used by Dr. Scharlemann does not really refer to words at all, as we understand this term.

What then, in the language of the St. Louis professor, is the "Word of God"? He

tells us that in his language "word" means *act*, and that, "in fact, the whole distinction between [here he first gives the Greek, *logos* and *ergon*, and then he translates:] word and work is a Greek idea, which is not reflected in Biblical usage." And so he insists that "The expression 'Word of God' is used with particular reference to those acts of God by which He manifested His redemptive power." (P. 14:6.) In the Old Testament, for instance, he says the greatest of God's "Word" was the Exodus, P. 15:3. We always thought the greatest Word of God in the Old Testament was Gen. 3, 15 or some similar word (Gen. 22, 18; Is. 7, 14); we still think so.

Just consider what such jugglery (substitution of "work" for "word") would make of the Bible!

Is the Bible a Reliable Guide?

The answer to this question according to Dr. Scharlemann's teaching must be a resounding, No! the Bible is not a reliable guide in all of the things whereof it speaks. It is said by Dr. Scharlemann to be reliable only to a certain extent: the Scriptural documents must be understood as "reliable within the framework of the single function of the Bible, which is 'to make us wise unto salvation.'" (P. 14:3.) Now, Aesop's fables can be said to be "reliable within the framework of the single function" of those bits of fiction, which is to teach morals. We have already called attention to the fact that when our Lord cites a passage from the Old Testament and says "Scripture cannot be broken," John 10, 35, His immediate reference is to a matter of relatively minor importance, namely, — a mere matter of terminology! And the very passage to which Dr. Scharlemann refers, II Tim. 3, 15-17, mentions further functions for which ALL Scripture is profitable. It says that all Scripture is profitable for doctrine or teaching (Gr.: *didaskalia*; teaching material); for reproof, or rebuke of error (Gr.: *elegmos*; conviction); for correction, of character or life (Gr.: *epanorthoosis*; restoration to an upright position); for training, or discipline (Gr.: *paideia*); that the man of God may be complete, fitted out for every good work.

It must be clearly seen again from all that Dr. Scharlemann here teaches that this amounts to but one of two things: Either God Himself is not reliable in all things whereof He has spoken in the Bible; or else not all of the things recorded in the Bible are God's Word. There is no escaping one or the other of these conclusions.

What Then Becomes of the Truthfulness of Holy Scripture?

What then becomes of the truthfulness of Holy Scripture, of its trustworthiness in general? While this may seem a proper question to some people, Pilate already revealed the Modernistic attitude over against such a question so far as much of the Bible is concerned by his cynical exclamation: "What is Truth!"

Dr. Scharlemann (contending that "in the Scriptural sense truth is practically synonymous with revelation," p. 13:4; and remember that he limits revelation to God's self-disclosure, and the means of that revelation to His redemptive acts) says: "The notion of truth used as a term for factual precision is not found in the Scriptures at all." (P. 14:1.) He says that in no instance does the Bible term "truth" (Gr.: *aletheia*, corresponding to the Hebrew *emeth* and *emunah*) signify factual precision, as truth is understood today. (P. 12:2.) He says: "A concern for truth in the sense of factual accuracy is a phenomenon peculiar to modern Western culture, especially since the Age of Enlightenment." (12:6.) Which is as much as to say that Rationalism or Modernism, to which Christian people have been so largely succumbing during the last century, and which confronts us in Dr. Scharlemann's essay, claims for itself the distinction of having introduced the world to the idea of strict truthfulness or factual accuracy. If you are looking for this sort of thing in the Bible, you are according to Dr. Scharlemann looking for it in the wrong place.

Were the Sacred Writers Really Faithful Witnesses?

Were the sacred writers then faithful witnesses, in view of all that has been said? Why, of course they were! Dr. Scharlemann will say. But again, in the peculiar view of this St. Louis professor, this means only that they did the best they could under personal limitations in terms of historical, geographical, and scientific information. (P. 12:4.)

Remember here again that, in Dr. Scharlemann's school, the Bible is not in itself a revelation; that it is not even a means of revelation, which is true only of certain acts of God. The Bible's supposed relationship to God's means of revelation (His redemptive acts in the history of mankind) is merely that of a record of, and a witness to, and a medium of revelation, which revelation is bound to specific moments of history, this historical particularity being of the essence of revela-

tion and a specific of it. (P. 14:4.) This means that it is not to be looked for elsewhere. And remember again that "truth" refers only to God's faithfulness in His redemptive acts, — according to Dr. Scharlemann.

And now bear in mind the alleged limitation of the individual "authors" of the Bible in terms of language, geographical, historical, and literary knowledge. Weren't they after all children of their own day? So, when for instance Ps. 74, 13-14 speaks of dragons and leviathan, Dr. Scharlemann says: "The Psalmist simply employed the language and imagery of contemporary mythology." (P. 19:2.) There seems to be not so much as the thought of a possibility, not to say likelihood, that if anyone of us is in the dark with reference to such matters as those in hand the darkness is in us. And so, Dr. Scharlemann says, the Scriptures contain various forms of literature, in many respects not at all dissimilar in their terminology and structure to documents from other ancient religions.

We should indeed not be astonished, in view of the alleged shortcomings of the holy writers, if it is claimed that they often erred. And Dr. Scharlemann does claim as much. He says that he and others of his kind are sure that they are better informed than was Jude, for example, when he attributed a certain saying to Enoch as "the seventh from Adam," that is, as living in the seventh generation from Adam (Jude, v. 14; cp. also Gen. 5, 1-18; Lk. 3, 37-38); and that it is no perversion of Biblical truth for him and like-minded "interpreters" to realize that what Jude said is not intended to bind them in terms of fact. (P. 12:5.)

Destroying the Foundation of Faith

The doctrine which Dr. Scharlemann professes in his essay, *The Bible as Record, Witness, and Medium*, flatly contradicts Christ and His holy Apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith. (Brief Statement of the Doctrinal Position of the Missouri Synod, #3.)

THE RELATIONSHIP OF DR. SCHARLEMANN'S ATTACK ON HOLY SCRIPTURE TO THE CONFESSIONAL CONFLICT WITHIN THE MISSOURI SYNOD IN GENERAL

There have now been somewhat more than two decades of cold war within the Missouri Synod over its confessional position. With the attack on Scripture, formally launched

in Dr. Scharlemann's essay, the war has become hot. The battle-line is here clearly drawn.

But this battle over the Bible represents only a single phase of the total conflict within our confessional fellowship. And in spearheading a larger Modernistic movement within our church, Dr. Scharlemann by no means stands alone.

The master-strategy of Liberalism in this conflict is to try to get Missouri to disarm itself of that nuclear defense weapon, the Brief Statement of its Doctrinal Position, and indeed of any and every synodical confession, while its own infiltration and aggression within our confessional sphere go on unabated. Dr. Theo. Graebner once rightly said, in the *Lutheran Witness* (Vol. LIX, No. 12; June 11, 1940, p. 201), of the Brief Statement, that in it "every sentence is a dagger directly pointed at some error," and that "these errors are often quoted in the very words of the opponents." Consider, for instance, what the Brief Statement says about the inspiration and inerrancy of Holy Scripture over against the erroneous doctrine now championed by Dr. Scharlemann. "Horrible and blasphemous," it says. One who knows the heterodox nature of the teachings of Dr. Scharlemann could not be surprised by the fact that he promptly arose at the San Francisco Convention's consideration of its resolution regarding the binding effect of the Brief Statement ("Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements, and . . . are not to teach contrary to them"), and that he said that this could be terrifying. And anyone who knows what is all going on at our St. Louis seminary today could be as little surprised when his colleague and companion-in-arms, the academic dean, Dr. Arthur C. Repp, promptly seconded him, saying that the adoption of such a resolution would render us a sect, because we would no longer be relying on the Word and on the power of the Holy Spirit in that Word, — as though the Brief Statement were not derived from that Word, and as though it were not precisely *because* it is derived from that Word, through which the Holy Ghost exerts His power, that the Brief Statement stands there before all the world as our confession of faith. To speak the language of true Lutheranism, no one who without guile is an adherent of the confession of the Missouri Synod will complain of such writings, but will cheerfully accept them and tolerate them *as witnesses of the truth*. (Formula of Concord; Trigl., 855:10. 12.)

Consistency in men like the above would demand that the Lutheran Confessions themselves be rejected as sectarian in principle, and that Missouri be already regarded as a sect because of its commitment to them. Indeed, Christendom in general would then have to be faulted because of the existence of its ecumenical Creeds as a confession and test of faith.

The Object of Creeds and Confessions

As has been said so often (cp. Krauth, *The Conservative Reformation*, p. 184): "The object of a Creed [or a Confession] is not to find out what God teaches — we go to the Bible for that — but to show what we believe." Even so, we do not go to the Bible to see what men believe (or say they believe) and teach; we must look to their own confession for that. To quote Dr. Krauth again: "The moment I set forth even the very words of the Bible as *my Creed*, the question is no longer, What does the Holy Ghost mean by those words?, but, What do I mean by them?" It would have done the early Church little good to exact from the followers of the heretic Arius, who denied the eternal deity of Christ, no more than acceptance of the words of Scripture that He is "the Son of God," which they were only too ready to do, just as are Jehovah's Witnesses today. Instead they excluded the Arian sect from the pale of Christendom by requiring assent to the confession that Christ is "the Only-Begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, being of one substance with the Father, by whom all things were made." (Nicene Creed.)

Thus the early Church, in confessing its faith and testing that of others, by no means confined itself to a reference to the Bible or a mere recital of its exact words, but summarized the pure doctrine of Scripture in a formula suited to the exact circumstances confronting it. While documenting its belief in verbal inspiration when it says of the Holy Ghost that "He spake by the prophets," the Nicene Creed contains no further reference to Scripture, and the Apostles Creed and the Athanasian Creed do not even contain that much of a reference to the Biblical canon.

The Confessional Principle in Holy Scripture

Scripture indeed teaches the importance of the Confessional Principle, which is what we are discussing. In its simplest form this Principle reads: "I believed, and therefore have I spoken." (Ps. 116, 10; II Cor. 4, 13.)

Or, stated somewhat differently: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10, 10.) This Scriptural Principle, which is all but forgotten in our Church today (especially in its practice), includes all that is taught in such passages as I Cor. 1, 10: "That ye all speak the same *thing* [not just identical words which however have a different meaning in the mouth of each one using them], and that there be no divisions among you; but that ye be joined together in the same mind and in the same judgment."

With respect to the Public Teaching Ministry more particularly, this Principle includes that one be "holding to the trustworthy word according to the (Apostolic) teaching, in order that he be able both to be exhorting in the sound teaching and to be convicting the gainsayers." (Tit. 1, 9.)

Negatively stated, the Confessional Principle becomes the Prohibitory Principle. With reference to the teaching ministry of the Church, it reads e.g.: "Charge some that they teach no other doctrine," I Tim. 1, 3. Literally: not to teach doctrine of another kind — Gr.: *heterodidaskein*, from which our word "heterodoxy" is derived. This refers to doctrine which poses as true Christian doctrine while it is actually opposed to it. With regard to Christians in general, the Confessional Principle in its Prohibitory Form reads: "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned [the whole Christian doctrine], and avoid them. For they that are such serve not our Lord Jesus Christ," etc.; Rom. 16, 17-18.

The Confessional Principle in the Lutheran Church

The Lutheran Church has long since declared itself with respect to the Confessional Principle taught in Holy Scripture. In its Book of Concord it has once for all put itself on record as regarding as "extremely necessary" in the life of a church a corporate agreement "derived from" God's Word (the Confessions of the Lutheran Church, contained in the Book of Concord, are themselves, especially in the light of their history, a fine example of just what this means), according to the terms of which the pure doctrine might be discriminated and separated from the false. (Trigl., pp. 21.855.) The Church of the Reformation has declared that, beside other considerations, *this matter is of utmost importance* also in this respect, "that troublesome and contentious men who do not suffer them-

selves to be bound to any formula of the pure doctrine may not have the liberty according to their good pleasure to excite controversies, which furnish grounds for offense, and contend for extravagant opinions (*aergerliche Disputationen zu erwecken und ungereimte Irrtuemer einzufuehren*). For the result of these things at length is that the pure doctrine is obscured and nothing is transmitted to posterity except academical opinions and suspensions of judgment." (Preface to the Book of Concord, Trigl., pp. 21-23.) The Missouri Synod is full of just such things today.

It is by no means a mistake, but most significant, that in its Articles of Incorporation the Missouri Synod under Article II — Objects (a) specifies no more than "To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and remain true to [Note well this important provision: *remain true to*] the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine." The only mention of the Bible in these Articles of Incorporation occurs in the provision (g) of this same Art. II, "to print, publish, purchase, sell, and otherwise disseminate Bibles, books, periodicals, literature," etc. It is equally significant that the Constitution of the Missouri Synod (Art. II—Confession) stipulates that "Synod, and every member of Synod, accepts without reservation: 1. The Scriptures of the Old and New Testament as the written Word of God and the only rule and norm of faith and practice;" and then immediately adds: "2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God."

The tragedy of it all is that while protesting that they are willing to let only Scripture stand as *their confession of faith*, such selfsame confused and confusing liberal spirits as we are speaking of will not actually let Scripture stand as the sole source of Christian doctrine, but, like Dr. Scharlemann, insist on substituting for its clear text their own "interpretation" of it, just as do all sectarians, Catholic, Lutheran, and Reformed.

Attacks on the Confessional Principle in the Missouri Synod

Such organs of Liberalism within the Missouri Synod as the *American Lutheran*, the *Cresset*, and others are full of attacks on the Confessional Principle in general and on the Brief Statement in particular. Those responsible for such attacks are breaking their theological necks in a desperate attempt to drag

us along with themselves into the unionistic maelstrom of the "Ecumenical Movement" in which such ecclesiastical organizations as the National Lutheran Council, the Lutheran World Federation, and others are already floundering about.

Note well that the line of such men as we are speaking of is not to charge the Brief Statement with specific error at any one point (which would get them more readily into trouble), but to say that the whole thing is a terrible mistake, and to assail our church's very right formally to confess its faith in any specific document over against error which threatens to engulf us. Sometimes we are irrelevantly reminded that we are not infallible while no effort is made to show us (what would be to the point) that we did make a mistake. *Which of the two modes of attack on our confession of faith — the direct attack on Holy Scripture led by Dr. Scharlemann without mentioning the Brief Statement, or the indirect attack on all that we confess in the Brief Statement without mentioning any particular doctrine — would you say constitutes a greater peril to the very life of our church?*

Spelling Out the Confessional Principle

It was precisely to uphold the Confessional Principle of Scripture that the Missouri Synod came into being at all. (Cp. Constitution, Art. III — Objects 1 and 8: "The conservation and promotion of the unity of the true faith, Eph. 4, 3-6; I Cor. 1, 10, and a united defense against schism and sectarianism, Rom. 16, 17. . . . The protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights.") It is precisely for such purposes that its official machinery was set up in the first place. (Cp. Const., Art. XIB, Duties of President, 1: "The President has the supervision regarding the doctrine," etc.; By-laws, 2.27a: "The President, in exercising supervision over the doctrine taught in Synod, shall at regular intervals officially visit or cause to be visited all the educational institutions of Synod, and he shall receive reports from the District Presidents." Incidentally, one sees here why the President of Synod and similar officials must necessarily be good theologians, not merely good administrators, "organization" men.)

It is beyond question that our synodical machinery has not been functioning as it should; that our mounting troubles are due to a lack of proper synodical discipline. The

San Francisco Convention spelled out the meaning of the Confessional Principle for Missouri Synod officials by saying in effect that that "formula of the pure doctrine," the Brief Statement, is not to be permitted to remain confined to paper, but is to be put into actual effect in practice. (The *Cresset*, edited by Dr. O. P. Kretzmann, President of Valparaiso University, in its September issue, said that by this resolution, which it suspects is already a dead letter, the Missouri Synod made "a bit of an ass" of itself.) Let that resolution remain a dead letter, and there will soon be nothing left to fight for. Missouri will then at long last have peace, — the kind of peace which reigns in the graveyard where great churches of the past lie buried. The issue is none other than for Missouri to be or not to be.

A Time to Stand Up and Be Counted

We know very well that Truth will prevail. It always will. This is not at all the issue. The question — and this question must be most important to each one of us — is rather this: Where will *you* be found when the smoke of battle finally clears? The answer to this question, under God, depends on what action you, contending for the faith which was once delivered unto the saints, take now.

Men with convictions like those of Dr. Scharlemann should not be clubbed into submission to our contrary convictions. This would be doing both them and ourselves the greatest disservice. They should rather be given their academic freedom. They should be left as free as at all possible to teach whatsoever they please, — but not within the Missouri Synod! For men with convictions like those of Dr. Scharlemann to try to continue to force themselves upon the fellowship of a confessional body like the Missouri Synod would be more than just a little dishonest. And the errors of Dr. Scharlemann, with which others within our fellowship are already infected, must be *distinctly repudiated*. (Formula of Concord, Trigl., p. 857:19.)

● Notice to Our Readers

The next issue of the *Confessional Lutheran* will continue to discuss the burning issues which are at present fast destroying Missouri's confessional fellowship.

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